

Written by **Shaykh 'Abd al-Zahrā' al-Ka'bī** Translated by **Shaykh Dr. Usama Al-Atar** It is considered to be the most prevalent recitation of the events of the 10th of Muḥarram, as almost all of the lecturers in the Arab-speaking centres around the world rely on this text and recite it verbatim in their 'Āshūrā' day

majlis.

This work starts with Imam al-Ḥusayn performing the morning prayers on the 10th of Muḥarram, 61 AH with his family and companions, and ends with his own epic martyrdom.

Presented here for the first time in a fluid and easy to read English translation along with the full Arabic text of all of the statements which Imam al-Ḥusayn spoke on the Day of 'Āshūrā'. The words of the Master of the Youth in Paradise are presented in blue, making it easy to differentiate from the words uttered by the companions, the soldiers in the army of 'Umar ibn' Sa'd and others.



Shaykh Dr. Usama Al-Atar





Maqtal of Imam al-Ḥusayn

peace be upon him

By Shaykh 'Abd al-Zahrā al-Ka'bī Translated by Shaykh Dr. Usama Al-Atar

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Transliteration Table

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below.

| | , | , in | d |
|---|----|------|----|
| | | ض | |
| 1 | a | Ь | ţ |
| ب | b | ظ | Ż |
| ت | t | ٤ | • |
| ث | th | غ | gh |
| ج | j | ف | f |
| ح | h | ق | q |
| خ | kh | ك | k |
| 3 | d | J | 1 |
| à | dh | ۴ | m |
| ر | r | ن | n |
| ; | z | 9 | w |
| w | S | ي | у |
| ش | sh | ھ | h |
| ص | Ş | | |
| | | | |

| Long Vowels | | Short Vowels | |
|-------------|---|--------------|---|
| 1 | ā | | a |
| 9 | ū | <u>-</u> | u |
| S | ī | _ | i |

It is a moral duty to send blessings upon Prophet Muḥammad and the Ahl al-Bayt when their name is mentioned. However, to maintain a constant flow during the course of reading this book, rather than mentioning these greetings upon them, we have employed the following Arabic symbols after their respective names and encourage the readers to send the appropriate form of prayers and salutations upon them:

- Used after the mention of Allah 35 meaning, Glorified and Great is He
- Used after the mention of Prophet Muhammad ameaning, Blessings of Allah be upon him and his family
- Used after the mention of any male member of the Ahl al-Bayt meaning, *Peace be upon him*
- Used after the mention of any female member of the Ahl al-Bayt meaning, *Peace be upon her*
- Used after the mention of two male/female members of the Ahl al-Bayt meaning, *Peace be upon both of them*
- Used after the mention of three or more male/female members of the Ahl al-Bayt meaning, Peace be upon them all

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﴿...يَـٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلصُّرُّ وَجِئْنَا بِبِطَعْةِ مُّزْجَنَةِ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقُ عَلَيْنَا ۗ إِنَّ ٱللَّهَ يَجْزِي ٱلْمُتَصَدِّقِينَ۞﴾

"...O emir! Distress has befallen our family, and us, and we have brought [just] a meager sum. Yet grant us the full measure and be charitable to us! Indeed, Allah rewards the charitable."

(Quran, Sūrah Yūsuf (12), Verse 88)

This humble work is dedicated to Imam al-Ḥusayn ﷺ and his noble mother, Fāṭimah al-Zahrā' ﷺ. I hope to achieve their intercession on the Day when no wealth, nor children will provide any help, except one who comes to Allāh ఈ with a pure heart.



Dedication

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Introduction by the Translator

Justice Prevails

Injustice is a language we all understand, It hurts us all. Everywhere - on every land. I can speak from an experience first hand, That injustice leaves you with no command. Its bitter taste, leaves one feeling powerless, It is painful to feel oppressed and helpless. When you're at the mercy of the merciless, As he tries to make you feel worthless. I try to call for help, but in vain, I feel all alone, suffering in pain. As I start losing hope; surrendering to my chain, I suddenly hear the voice of Imam al-Husayn. Calling through the centuries so vibrant and lively, "We refuse to live in humiliation" calling so loudly. As if he is looking at me - so gently, so kindly, I can see the sun, shining so brightly.

So I rise up in hope to climb, to ascent,

I hear people calling: "We are the 99 percent!"

And heroes saying: "From al-Ḥusayn I learnt to resent,"

So injustice I will fight, and corruption I will prevent.

Victory I will achieve, long and behold!

al-Ḥusayn taught me, to be strong and to hold.

Oppressors will always be left in the cold,

Justice will always prevail! So strong, so bold!



We live in a world overcome by corruption and deceit; one where people are judged based on their colour and race; wars fought for the pure sake of greed. A world in which the term 'human value' carries no meaning. Morals are reversed - making the good evil, and turning the wrong into right. Poverty and hunger are shredding the lives of millions, while the rich care only for lifestyles filled with vanity and extravagance.

Cries of children are silenced through the air, and tears of the oppressed are washed with blood. Oppressors, who were one time inferior themselves, now eradicate the weak for no crime but the call of justice. Those initiating fear, ironically claim to fight evil in a global war on terror.

Equality and social justice are but a mirage in the eyes of the thirsty poor. Liberty for humanity appears nothing more than a slogan chanted by those feeling superiority over others.

Atrocities and massacres are being carried out with the world standing silent, not reacting to precious lives being lost. The night of gloom and horror appears everlasting, with no shadow of any dawn to rise.

About 1,400 years ago, in a world very much similar to our world today, when humanity was on the verge of losing all hope, a man rose up to fight for the basic rights of every human: freedom, dignity and justice. He shouted with a call that has resonated throughout history: "We refuse to live in humiliation!" He rejected tyranny and said: "Death for the sake of the truth is absolute happiness, and to live in support of tyranny is true death." This man was the grandson of Prophet Muḥammad ﷺ, Imam al-Ḥusayn .

The oppressor and corrupt leader of that time, an ignorant man named Yazīd, was so arrogant and ill-hearted that he listened to no one but himself, as he spread terror in the hearts of many.

Imam al-Ḥusayn rose against him, in a call for liberty, freedom and social justice. He was forced to go in isolation to the deserts of Karbalā, where thousands of evil doers surrounded him and were commanded by the tyrant Yazīd to eradicate him, his family and all of those who supported him. They were denied water and any display of mercy.

With only about a hundred supporters, Imam al-Husayn stood firm in his fight against oppression, and bravely faced the thousands who came to silence his call. He sacrificed all that he had for the sake of humanity, even his six month old baby who Imam al-Husayn pleaded to the enemy for, with the hope that they would provide him some water to quench his child's thirst. Even this infant was not spared and he too was killed with an arrow that pierced his tiny throat.

Imam al-Ḥusayn was brutally killed along with his family members and companions, but the minute that his blood was shed on the plains of Karbalā, it secured freedom and brought dignity to all of humanity.

Thereafter, even the women and children of his family and his companions were beaten and taken as prisoners in the worst conditions imaginable – they faced

all of this and so much more simply for the sake of restoring the truth.

Imam al-Ḥusayn's ﷺ call was genuine and sincere, and it continues until today. It stemmed from his grandfather, the Messenger of Allah, Muḥammad ﷺ who said: "Ḥusayn is of me and I am of Ḥusayn."

The seeds of his revolution have given rise to a blessed tree, with its branches reaching all over the world, and its roots so deep that they touch the heart of every human being.

Humanity has never seen a leader with followers so attached to their master, that even 1,400 years after his martyrdom, people are willing to challenge death and sacrifice their lives to attend his shrine.

Over twenty million people unite annually to visit the shrine of Imam al-Ḥusayn in the holy city of Karbalā, which is located about one hundred kilometers south of Baghdad in Iraq. Many of these people walk hundreds of kilometers, potentially making this the largest peaceful gathering in the world today. They march with tears in their eyes, repeatedly shouting, "Labbayk Ya Ḥusayn" which means: "Here we are, O Ḥusayn!" This is in response to the call that Imam al-Ḥusayn made on the

day of 'Ashūra': "Is there any supporter to support me?"

This is *Ḥusaynophilia*, an unconditional love, obedience and submission to Imam al-Ḥusayn within the boundaries dictated by Allāh ﷺ.

Throughout the centuries, we hear Imam al-Ḥusayn's all loud and clear: "We refuse to live in humiliation."

For the millions of innocent people dying from poverty in Africa and other parts of the world, while the rich spend billions of dollars lavishly on wars we say: "We refuse to live in humiliation."

For the tears of the mothers, children and innocent lives being massacred in the Middle East, while the world watches silently and does not do anything about it, we say: "We refuse to live in humiliation."

For all of the sufferings endured by different nations due to tyranny and oppression, we say: "We refuse to live in humiliation."

For all of the abuse of wealth, and the greed that is destroying our planet, and resulting in a lack of social justice, we say: "We refuse to live in humiliation."

Every cry for justice; every call for liberty; every movement for civil rights; every revolution for social equality, is but a resonance of Imam al-Ḥusayn's

revolution!

Translated here is *The Maqtal*, the martyrdom of Imam al-Ḥusayn as compiled and narrated by a sincere servant of the Imam Shaykh 'Abd al-Zahrā al-Ka'bī.

Shaykh al-Ka'bī used to recite this *Maqtal* in the shrine of Imam al-Ḥusayn every year on the day of 'Āshūrā', and it is considered today to be the most prevalent recitation of the events of that day in the Arab world. Almost all of the lecturers and reciters in the Arabspeaking centres around the world, use this *Maqtal* of Shaykh al-Ka'bī.

This *Maqtal* narrates only the events of the day of 'Āshūrā', starting with Imam al-Ḥusayn praying the morning (*fajr*) prayers among his companions, then lining them up for battle, and ending with his own supreme martyrdom.

To aid the reader, the words of Imam al-Ḥusayn are in blue, and the verses of the Qur'ān spoken by the Imam and his companions are in red. Some explanatory notes have been added to facilitate the comprehension of the text.

This work is done purely for the sake of Allāh sand Ahl al-Bayt and is dedicated to Imam al-Ḥusayn and

his noble mother, Fāṭima al-Zahrā' . I hope to achieve their intercession on the Day when no wealth, nor children will provide any help, except one who comes to Allāh swith a pure heart.

I humbly pray to Allāh so to accept this modest effort from this insignificant servant of Imam al-Ḥusayn and I wish for the generosity of the noble Household to reach this sinful individual, my respected parents, and my progeny until the Day of Judgment, with their shafā'ah (intercession) in this world, in the grave and in the Hereafter, Inshā-Allah.

How we wish that we were with you, such that we too would have scored a great victory!

Greetings be upon al-Ḥusayn, and upon 'Alī the son of al-Ḥusayn, and upon the children of al-Ḥusayn, and upon the companions of al-Ḥusayn.

A humble and insignificant servant of Imam al-Ḥusayn

Shaykh Dr. Usama Al-Atar 24th of Dhū al-Ḥijjah 1436 A.H. The day of the Event of Mubāhalah



Acknowledgements

In preparing this translation for publication, I benefited from the services of many individuals.

I am indebted to Sr. Arifa Hudda for her reading of the English translation and copy editing the entire text – offering her timely suggestions and comments.

I am also highly appreciative of Shaykh Afzal Merali for his acceptance to review the Arabic text of this work. His services extended beyond the review of the early print editions of the original *Maqtal* to ensure that the Arabic text presented in this book matches the work of the late author. He also reviewed the translation to ensure that it aligns with the original words uttered by Abā 'Abdillāh al-Ḥusayn and the day of 'Āshūrā'.

I would also like to extend a sincere gratitude to the respected Shaykh Saleem Bhimji for the time he invested reviewing this book and for accepting to write a forward for it.

Acknowledgements

We ask Allāh so to amply reward all of these individuals and all those who helped in this work. May Allāh so allow them to continue their efforts in the field of Islamic education, and we pray that they are given the benefits of being able to perform the ziyārat (visitation) of Abā 'Abdillāh al-Ḥusayn in this world and to avail his intercession in the world to come.



Foreword by Shaykh Saleem Bhimji

قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلاَمُ: نَفَسُ الْمَهْمُومِ لَنَا الْمُغْتَمُّ لِظُلْمِنَا تَسْبِيحٌ، وَ هَمُّهُ لِأَمْرِنَا عِبَادَةٌ، وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللهِ.

Imam al-Ṣādiq has said: "The concerned sigh (nafas al-mahmūm) of a person who is saddened on our account and is grieved for the oppression done unto us is considered as the glorification (tasbīḥ) [of Allah]; and the grief [which a person exhibits] for our cause is considered as the worship ('ibādat) [of Allah]; and the concealment of our secrets is struggle (jihād) in the way of Allah."

The epic tragedy of 'Āshūrā' in which Imam al-Ḥusayn the grandson of Prophet Muḥammad was mercilessly

¹ Rāzī, Abū Ja'far Muḥammad ibn Ya'qūb ibn Isḥāq al-Kulaynī al-, Al-Kāfī, vol. 2, chap. 98, The Book of Belief and Disbelief, trad. 121.

slaughtered on the barren lands of Karbalā' in the year 61 AH (680 CE), along with around 20 male members of his family, as well as almost 80 of his loyal companions, has forever scarred the history of Islam.

This calamity, which was foretold by Prophet Muḥammad on the day that Imam al-Ḥusayn was born, solidified the two polar opposites which have been engaged in a head to head struggle for millennia – the epitome of pure perfection in the person of Imam al-Ḥusayn against the embodiment of total evil personified by Yazīd ibn Abū Sufyān, may Allah remove His mercy from him and those who supported him in any way, shape or form.

That which transpired on the 10th of Muḥarram, 61 AH was witnessed by the remaining members of the family of Imam al-Ḥusayn ; the opponents in the camp of Ibn Ziyād, may Allah remove His mercy from him; and the 'impartial' observers who were busy writing down what was transpiring on that tragic day. No doubt, the heartbreaking scenes were ever-etched into the memory of those present.

The moment by moment recount of the heroism, bravery and valour of the small group of supporters of the truth on the side of Abā 'Abdillāh al-Ḥusayn 🕮 is a practice which started shortly after the massacre.

The family of the Prophet were taken as captives and forced to travel from Karbalā' to the city of Kūfah to be presented to 'Ubaydillāh ibn Ziyād, may Allah deal with Him with His justice, the governor of the self-appointed Caliph.

From there, they were taken onwards to Damascus to the court of Yazīd ibn Abū Sufyān, may Allah remove His mercy from him.

However, on this journey of almost 1,100 kilometers (700 miles), they took every opportunity to highlight the atrocities which were enacted against the grandson of the Prophet ## his close ones and companions.

The climax of the recounting of this story transpired when the 'Caravan of Light' returned after their long and arduous trek from Damascus to be reunited with their loved ones and the believers in the city of the Prophet, Medina.

Prominent personalities such as Sayyida Zaynab binte 'Alī , and the Imam of the time, 'Alī ibn al-Ḥusayn al-Sajjād ensured that they availed every opportunity to remind the people about the painful narrative of Karbalā'

 not only to evoke emotion in the listener, but also to ignite a spark as a vehicle for change – both personal and societal.

They kept alive the remembrance of the painful account of what they saw, heard and felt on the 10th of Muḥarram, and ensured that the believers preserved it and carried it onto future generations.

The Ahl al-Bayt also encouraged their devotees to compose eulogies and poetry to stir the sentiments of those who were taking part in the gatherings (majālis) to remember the tragedy of Karbalā', to keep the memory of the oppression of the heartbreaking story of Karbalā' alive, and to remind the people about the cruelty which the household of Prophet Muḥammad faced by those who 'claimed' to be Muslims.

In 'Arabic, the chronicling of the narrative of the martyrdom of Imam al-Ḥusayn ibn 'Alī is known as a maqtal (pl. maqātil).

Although this is a generic term used to refer to the documenting of the specifics regarding the martyrdom of any personality, and as such countless books have been written over the centuries detailing the maqātil of prominent companions of Prophet Muḥammad se and

To date, scholars have enumerated at least 60 books within the *maqātil* genre – half of which were written about the tragedy of 'Āshūrā'. Unfortunately, due to numerous factors, many of these books are no longer in existence, and all we know about them is the author and the title of the work.

The earliest book detailing the martyrdom of Imam al-Ḥusayn ibn 'Alī is the Maqtal of Abū Mikhnaf which was written approximately 70 years after the tragedy of 'Āshūrā' by Abū Mikhnaf Lūṭ ibn Yaḥyā al-Azdī al-Ghāmedī (d. 157 AH).

Abū Mikhnaf was a famous historian and narrator of aḥādīth from the city of Kūfah and is reported to have written 30 books including works on the Battle of Ṣiffīn, the maqtal of 'Uthmān b. 'Affān, the maqtal of Muḥammad ibn Abī Bakr, the maqtal of the Commander of the Faithful 'Alī ibn Abī Ṭālib and others.

Scholars have opined that his work is one of the most

authentic *maqtal* because Abū Mikhnaf lived in Kūfah during the era immediately following the tragedy of the day of 'Āshūrā' and thus was able to narrate reports either directly or through one link in the narrator, about what transpired on the 10th of Muḥarram.

Although the actual text which Abū Mikhnaf compiled is no longer extant, however scholars have tried their best to piece together what he may have written by relying on traditions which others quoted from books that contained narrations which he may have relied upon. As such, it should be noted that the current work known as the *Maqtal* of Abū Mikhnaf which has been translated into many languages, including English, should not be taken as being the original work. Those wishing to review this compilation can refer to its English translation available in print and digital format.²

Other books in the *maqātil* genre, which are readily available in English, include the *maqtal* of 'Alī ibn Mūsā ibn Ja'far (d. 664 AH) - Sayyid Ibn Ṭāwūs. His book, *Al-Luhūf* also known as *Al-Malhūf* 'alā Qatalī al-Tufūf is a work which many scholars refer to in their research about

² English translation is available at www.al-islam.org/event-taff-earliest-historical-account-tragedy-karbala-abu-mikhnaf (Last accessed on February 11, 2020).

what transpired on the day of 'Ashūra'.

This book, Al-Luhūf is divided into four parts and starts with a preface about the greatness of the events of 'Āshūrā', the grand status of Imam al-Ḥusayn and the value of mourning for Imam al-Ḥusayn the first chapter reviews the events before 'Āshūrā' starting from the birth of Imam al-Ḥusayn until the day of 'Āshūrā'; the second chapter covers the events of the actual day of 'Āshūrā' until the martyrdom of Imam al-Ḥusayn is and the third chapter speaks about the events after the martyrdom of the Imam the sending of the heads of the martyrs to Kūfah, the captivity of the Ahl al-Bayt until their return to Medina. This book is available in print and online in English.³

Another famous *maqtal* is that of Sayyid 'Abd al-Razzāq Muḥammad al-Mūsawī al-Muqarram (d. 1971 CE). This is a lengthy book of over 400 pages which the late author wrote in seven chapters, and organized it in the following fashion: the first section is an introduction about the uprising of Imam al-Ḥusayn (a); the second section reviews the narrative of Karbalā'; the third chapter

³ English translation is available at: www.al-islam.org/lohoof-sighs-sorrow-sayyid-ibn-tawus (Last accessed on February 11, 2020).

speaks about Imam al-Ḥusayn and his family leaving Medina enroute to Iraq; the fourth part covers the journey from Mecca to Iraq; the fifth section details the day of 'Āshūrā'; the sixth chapter highlights the martyrdom of the members of the family of Imam al-Ḥusayn ; and the last part relates the events which transpired after that tragic day of 'Āshūrā'. The English translation of this work is available in print and online.⁴

Lastly, we make reference to the work of the late Shaykh 'Abbās al-Qummī (d. 1940 CE) known as Nafas al-Mahmūm fī Muṣībat Sayyidinā al-Ḥusayn al-Mazlūm – or Nafas al-Mahmūm in short.

This book has been written in five chapters, along with a conclusion. The initial chapter is divided into two parts: The first portion covers the virtues of Imam al-Husayn and describes his courage, knowledge, asceticism, humbleness, and worship; and the second section discusses the rewards of weeping for the sufferings of Imam al-Husayn and the reward of cursing those who killed him. The second chapter relates what happened to Imam al-Husayn after the people

⁴ English translation is available at: www.al-islam.org/maqtal-husayn-sayyid-abd-al-razzaq-al-muqarram (Last accessed February 11, 2020).

pledged allegiance to Yazīd ibn Muʿāwiyah, may Allah remove His mercy from both of these individuals, and continues until his martyrdom - this is the longest chapter of the book and is divided into 20 sections. It also describes the martyrdom of Rushayd al-Ḥajarī, Ḥujr ibn ʿAdī, and ʿAmr ibn Hamiq which took place before the tragedy of Karbalāʾ.

The third chapter covers the incidents following the martyrdom of Imam al-Ḥusayn along with his brothers, children, and companions and is divided into several sections. The fourth chapter describes what happened when Imam al-Ḥusayn was murdered such as: the crying of the sky, the complaining of the angels, and the weeping of the jinn. The fifth chapter speaks about the wives and children of Imam al-Ḥusayn the merits of visiting his tomb in Karbalā', and the oppression of the tyrants in the repeated destruction of his shrine over the years. The conclusion of this book covers the tawwābūn movement, and the uprising of Mukhtār ibn al-'Ubayd al-Thaqafi, may Allah be pleased with him. This work, translated into English, is available in print and

online.5

As the reader goes through these and other books of the *maqtal*, they should keep in mind that not everything contained in them is entirely accurate. Over the years, exaggerations and misinterpretations have crept into the pure narrative and as such, historians and researchers are constantly reviewing such works and writing new books to separate fact from fiction.

We ask Allāh \$\mathcal{s}\$, to reward the scholars for their selfless services to preserve the legacy of the Ahl al-Bayt and ask the Almighty to overlook their slips.



In attempting to keep alive the tradition of remembering the tragic saga of the day of 'Āshūrā' and the moment by moment recount of that grievous calamity on the 10th of Muḥarram, 61 AD, I am humbled to write this Foreword to The Maqtal of Imam al-Ḥusayn ...

The commemoration ceremonies which take place

⁵ English translation is available at: www.al-islam.org/nafasul-mahmum-relating-heart-rending-tragedy-karbala-shaykh-abbas-qummi (Last accessed February 11, 2020)

around the world during the first 10 days and nights of Muḥarram, culminating with the day of 'Āshūrā', are without a doubt, the most powerful and impacting days and nights for anyone who enters the religious centres in which this solemn remembrance is taking place – regardless of their religion or affiliation.

One cannot hear or read about what took place on that day and not shed a tear – whether it is in regards to the massacre of the young men, the killing of the seniors, or the brutal slaying of the six-month old child.

One cannot reflect on the outcome of the bitter day of 'Āshūrā', the desecration of the bodies of the martyrs, the vicious assault against the defenseless women and innocent children, and remain indifferent to the oppression and injustice happening around the world – regardless of who the aggressor is and who they are subjugating – Muslim or not.

Karbalā' is more than just a city in present-day Iraq, it is the name of an eternal struggle of good against evil; it is the symbol of truth against falsehood; it is the epitome of right against might; and most importantly, it is a clash of Godliness in its totality versus wickedness in its entirety.

The legacy of Karbala' is that it resonates as the

eternal battle of the people of God against the people of the devil.

It is a struggle which has been there since the first human being, Prophet Ādam stepped onto this Earth, and it will continue until the culmination of the victory of Imam al-Mahdī state - the last representative of Allāh state upon this Earth.

In that era, with the support of Prophet 'Isā and their sincere and dedicated supporters they will work hand in hand to eradicate evil, oppression and tyranny and those who act in such ways. Together they will replace the miserable plight of humanity with peace, harmony and fraternity, and will resonate a Godly character which everyone will naturally gravitate towards.

Until that day, we must continue to struggle and combat the evil anti-human forces – whoever they are and wherever they may be.

In walking down this path, the best example which we can take is that of Prophet Muḥammad and his noble family, the Ahl al-Bayt and from within this blessed tree of purity and infallibility, what better paragon of emulation than Abā 'Abdillāh al-Ḥusayn ibn 'Alī !!

This work, The Maqtal of Imam al-Ḥusayn has been translated into a lucid and easy to read language by the respectable Shaykh Dr. Usama Al-Atar and is a welcomed addition in the maqātil literature in English. We thank him for taking it upon himself to translate the maqtal authored by the late Shaykh 'Abd al-Zahrā' al-Ka'bī, may Allah raise his rank and ask Allāh to bless him for the efforts put forth to translate and publish this work and may Allāh grant him the ability to produce more such works.

Lastly, may Allāh sallow us to learn from the legacy of Karbalā' and strive for justice in our lives. May our Creator join us with Imam al-Ḥusayn and his noble family and companions, in the gardens of eternal bliss and perpetuity forever.

Saleem Bhimji
February 3rd, 2021 CE | Jumādī al-Thānī 20th, 1442 AH
Birth Anniversary of Fāṭima al-Zahrā'
Kitchener, Ontario, Canada



The Martyrdom of Imam al-Husayn

The Day of 'Āshūrā'

On the dawn of the day of 'Āshūrā', Imam al-Ḥusayn led the morning prayers for his companions, then stood up and started to speak to them. He thanked Allāh sand praised Him, and then said:

Indeed, Allah the Exalted, gave permission for all of you and for me to be killed on this day, so I advise you towards fortitude and fighting.

He then lined them up for war, and there were seventyseven of them, divided between a few cavalry and some infantry soldiers.

He gave the authority of the right wing to Zuhayr ibn

al-Qayn, and the authority of the left wing to Ḥabīb ibn Maẓāhir al-Asadī. He gave his banner to his brother al-'Abbās ﷺ and stayed with his family members in the centre of the army.

'Umar ibn Sa'd marched towards Imam al-Ḥusayn with an army of thirty thousand soldiers. He kept 'Umrū ibn al-Ḥajjāj al-Zubaydī on the right wing of his army, and Shimr ibn Dhil Jawshan on the left wing. He made 'Uzrah ibn Qays al-Aḥmasī the leader of the cavaliers of the army, Shibith ibn Rib'ī the leader of the foot soldiers, and gave his banner to his slave, Dhuwayd.

They came roaming around the tents, and seeing the fire ignited in the trench, Shimr called out loudly, "O Ḥusayn, you rushed to the fire before the Day of Judgment!"

Imam al-Husayn 🕮 replied:

Who is this? Is it Shimr ibn Dhil Jawshan?

The people confirmed that it was him, and so the Imam said:

O son of the lady who gave birth to you through the incident of the goat!⁶ You are more worthy of entering it (the fire) than me!

Muslim ibn 'Awsajah wanted to shoot Shimr with an arrow, however Imam al-Ḥusayn Aprevented him from doing this and said:

I hate to be the one to begin the fight against them.

When Imam al-Ḥusayn saw their numbers, which looked like a flood of people, he raised his hands and said:

أَللُهُمَّ أَنْتَ ثِقَتِيْ فِيْ كُلِّ كَرْبٍ، وَرَجَائِيْ فِيْ كُلِّ شِدَّةٍ، وَأَنْتَ لِيْ فِيْ كُلِّ شِدَةٍ وَأَنْتَ لِيْ فِيْ كُلِّ أَمْرٍ نَزَلَ بِيْ ثِقَةٌ وَعُدَّةٌ. كَمْ مِنْ هَمًّ يَضْعُفُ فِيْهِ الْفُؤَادُ، وَتَقِلُّ فِيْهِ الْحِيْلَةُ، وَيَخْذُلُ فِيْهِ لِضَعْفُ فِيْهِ الْفُؤَادُ، وَتَقِلُّ فِيْهِ الْحِيْلَةُ، وَيَخْذُلُ فِيْهِ الصَّدِيْقُ، وَيَضْمَتُ فِيْهِ الْعَدُوُ، أَنْزَلْتُهُ بِكَ، وَشَكَوْتُهُ الصَّدِيْقُ، وَيَشْمَتُ فِيْهِ الْعَدُو، أَنْزَلْتُهُ بِكَ، وَشَكَوْتُهُ

^{6.} In Mustadrak Safinat al-Biḥār, vol. 6, p.42, it is narrated that the wife of al-Jawshan left one day from the desert of al-Sabī' to the desert of Kindah. On her way, she became thirsty and saw a shepherd who she asked for some water. He refused to give her any water unless she slept with him. She did so and then became pregnant with Shimr as a result of this encounter.

إِلَيْكَ، رَغْبَةً مِنِّي إِلَيْكَ عَمَّنْ سِوَاكَ، فَكَشَفْتَهُ وَفَرَّجْتَهُ، فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ، وَمُنْتَهَى كُلِّ رَغْبَةٍ.

O Allah! You are my trust in every calamity, and my hope in every difficulty; and You are for me in every matter that falls upon me a trust and a preparer. How many difficulties, in which the kernel of the heart becomes weak; opportunities become scarce; friends let you down; and the enemy mocks - that I leave them to You, and complain about them to You; out of my interest in You over anyone other than You; and you relieved me and pushed [those difficulties] away from me? You are the Master of every blessing, and the final hope of every wish.

Then Imam al-Ḥusayn acalled for his horse, mounted it, and rode on it towards the enemies and spoke in such a loud voice that the majority of the enemy forces could hear him saying:

أَيُّهَا النَّاسُ، اسْمَعُوْا قَوْلِيْ وَلَا تَعْجَلُوْا حَتَّى أَعِظَكُمْ مِنْ بِمَا هُوَ حَقُّ لَكُمْ عَلَيَّ، وَحَتَّى أَعْتَذِرَ إِلَيْكُمْ مِنْ مِقْدَمِيْ عَلَيْكُمْ فَإِنْ قَبِلْتُمْ عُدْرِيْ وَصَدَّقْتُمْ قَوْلِيْ مَقْدَمِيْ وَصَدَّقْتُمْ قَوْلِيْ

وَأَعْطَيْتُمُوْنِيْ النَّصَفَ مِنْ أَنْفُسِكُمْ كُنْتُمْ بِذٰلِكَ أَسْعَدَ، وَلَمْ يَكُنْ لَكُمْ عَلَيَّ سَبِيْلٌ، وَإِنْ لَمْ تَقْبَلُوْا مِنِيْ العُذْرَ وَلَمْ يَكُنْ لَكُمْ عَلَيَّ سَبِيْلٌ، وَإِنْ لَمْ تَقْبَلُوْا مِنِيْ العُذْرَ وَلَمْ تُعْطُوْا النَّصَفَ مِنْ أَنْفُسِكُمْ (فَأَجْمِعُوا أَمْرَكُمْ وَلَمْ تُعُطُوا النَّصَفَ مِنْ أَنْفُسِكُمْ (فَأَجْمِعُوا أَمْرَكُمْ وَلَمْ تُعُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ عَلَيْكُمْ عُمَّةً ثُمَّ وَشُرَكَاءَكُمْ عَلَيْكُمْ وَشُولُوا النَّكُمُ اللَّهُ اللَّهُ اللَّهُ اللَّذِي نَزَلَلُهُ اللَّهُ اللَّذِي نَزَلَلُ الصَّالِحِيْنَ اللّهُ اللَّذِي نَزَلَلُ الصَّالِحِيْنَ اللّهُ الللهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ

O people! Listen to what I say and do not rush off, until I admonish you, since that is your right over me, and I provide you with the proof⁷ for the reason of my coming to you. So if you accept my proof, and believe me, and be fair with me, then you will be happier with that [decision], and you will not have a reason [to fight me].⁸ But if you do not accept my proof, and are not fair to me: So conspire together, along with your partners, leaving nothing vague in your plan, then carry it out against me without

^{7.} A'tadhiru (اغتير) here means to prove, aḥtajj.

^{8.} The word sabīl here means reason.

giving me any respite. My guardian is indeed Allah who sent down the Book, and He takes care of the righteous. 10

When the women [in his camp] heard him say this, they started to shout and cry and their voices became louder, and so the Imam a called his brother al-'Abbās and his son, 'Alī al-Akbar and said to them:

Tell them to quiet down, for I swear by my life that they will cry a lot.

When the women became quiet, he thanked Allāh so and praised Him, sent blessings on Prophet Muḥammad the angels and the previous Prophets, and he said in those regards what could not be recorded, and no speaker before or after him was ever heard speaking as eloquently as him. He then said:

عِبَادَ اللّٰهِ! إِتَّقُوْا اللّٰهَ، وَكُوْنُوْا مِنَ الدُّنْيَا عَلَى حَذَرٍ، فَإِنَّ الدُّنْيَا لَوْ بَقِيَ عَلَيْهَا أَحَدُ، كَانَتِ فَإِنَّ الدُّنْيَا لَوْ بَقِيَ عَلَيْهَا أَحَدُ، كَانَتِ الأَنْبِيَاءُ أَحَقَّ بِالْبَقَاءِ، وَأَوْلَى بِالرِّضَا، وَأَرْضَى بِالْقَضَاءِ،

^{9.} Qur'an, Sūrah Yūnus (10), verse 71.

^{10.} Qur'an, Sūrah al-A'raf (7), verse 196.

غَيْرَ أَنَّ اللهُ تَعَالَى خَلَقَ الدُّنْيَا لِلْبَلَاءِ، وَخَلَقَ أَهْلَهَا لِلْبَلَاءِ، وَخَلَقَ أَهْلَهَا لِلْفَنَاءِ، فَجَدِيْدُهَا بَالٍ، وَنَعِيْمُهَا مُضْمَحِلٌ، وسُرُوْرُهَا مُكْفَهِرٌ، وَالـمَنْزِلُ تَلْعَةٌ، وَالدَّارُ قَلْعَةٌ، (فَتَرَوَّدُوا فَإِنَّ مُكْفَهِرٌ، وَالـمَنْزِلُ تَلْعَةٌ، وَالدَّارُ قَلْعَةٌ، (فَتَرَوَّدُوا فَإِنَّ

خَيْرَ الزَّادِ التَّقُوىٰ وَاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُفْلِحُوْنَ

Servants of Allah, be conscious of Allah, and be careful of this world. For if this world was to keep any inhabitant, or anyone was left to stay on it, then the Prophets would have had the right to do so, and were more worthy of pleasure, as they were happier with Allah's command, except Allah created this world to perish. Its new will become old; its blessings will go;¹¹ its joys will turn into grief¹² because this life is not eternal,¹³ and the world will perish from its roots.¹⁴ So take provision, for indeed

^{11.} Mudhmahil here means "going."

^{12.} Mukfahir here is translated as "joy turning into grief."

^{13.} *Tal* ah could not be translated literally here. The word refers to the water that runs from the valley into the ground, which is a reference to something that is not lasting, nor is it eternal.

^{14.} Qal'ah means to remove (something) from its roots.

the best provision is God consciousness; and be aware of Allah that you may succeed! 15

أَيُّهَا النَّاسُ، إِنَّ اللَّهَ تَعَالَى خَلَقَ الدُّنْيَا فَجَعَلَهَا دَارَ فَنَاءٍ وَزَوَالٍ، مُتَصَرِّفَةً بِأَهْلِهَا حَالًا بَعْدَ حَالٍ، فَالْمَغْرُورُ فَنَاءٍ وَزَوَالٍ، مُتَصَرِّفَةً بِأَهْلِهَا حَالًا بَعْدَ حَالٍ، فَالْمَغْرُورُ مَنْ غَرَّتُهُ، وَالشَّقِيُّ مَنْ فَتَنَتْهُ، فَلَا تَغُرَّنَكُمْ هٰذِهِ الدُّنْيَا؛ فَإِنَّهَا تَقْطَعُ رَجَاءَ مَنْ رَكَنَ إِلَيْهَا، وَتُخَيِّبُ طَمَعَ مَنْ طَمِعَ فِيهَا، وَأَرَاكُمْ قَدِ اجْتَمَعْتُمْ عَلَى أَمْرٍ طَمَعَ مَنْ طَمِعَ فِيهَا، وَأَرَاكُمْ قَدِ اجْتَمَعْتُمْ عَلَى أَمْرٍ قَدْ أَسْخَطْتُمُ اللّهَ فِيْهِ عَلَيْكُمْ وَأَعْرَضَ بِوَجْهِهِ الكَرِيْمِ قَدْ أَسْخَطْتُمُ اللّهَ فِيْهِ عَلَيْكُمْ وَأَعْرَضَ بِوَجْهِهِ الكَرِيْمِ عَنْكُمْ، وَأَحَلً بِكُمْ نِقْمَتَه وَجَنَبَكُمْ رَحْمَتَهُ.

O People! Indeed, Allah, the Exalted created this world, and He made it a temporal place that will end and perish, it changes the state of its inhabitants from one form to another. The arrogant one is deceived by it, and the wicked one is lured by it. Do not let this world fool you, for it cuts the hope of a person who leans against it, and it disappoints the greed of one who indulges in it. I see that you have gathered for a matter in which you have brought the

^{15.} Qur'an, Surah al-Baqarah (2), verse 197.

anger of Allah upon you because of it, and He has turned His blessings away from you, and His wrath is settled upon you, and He has kept you away from His mercy.

فَنِعْمَ الرَّبُّ رَبُّنَا وَبِئْسَ العَبِيْدُ أَنْتُمْ، أَقْرَرْتُمْ بِالطَّاعَةِ وَآمَنْتُمْ بِالرَّسُوْلِ مُحَمَّدٍ، ثُمَّ إِنَّكُمْ زَحَفْتُمْ إِلَى ذُرِيَّتِهِ وَعِتْرَتِهِ تُرِيْدُوْنَ قَتْلَهُمْ، لَقَدِ اسْتَحْوَذَ عَلَيْكُمُ الشَّيْطَانُ وَعِتْرَتِهِ تُرِيْدُوْنَ قَتْلَهُمْ، لَقَدِ اسْتَحْوَذَ عَلَيْكُمُ الشَّيْطَانُ وَعِتْرَتِهِ تُرِيْدُوْنَ وَعَلَيْكُمُ الشَّيْطَانُ فَأَنْسَاكُمْ ذِكْرَ اللهِ العَظِيْمِ، فَتَبًّا لَكُمْ وَلِمَا تُرِيْدُوْنَ فَأَنْسَاكُمْ ذِكْرَ اللهِ العَظِيْمِ، فَتَبًّا لَكُمْ وَلِمَا تُرِيْدُوْنَ إِلَيْهِ رَاجِعُونَ هُولًاءِ قَوْمٌ كَفَرُوا بَعْدَ إِنَّا إِلَيْهِ رَاجِعُونَ هُولًاءِ قَوْمٌ كَفَرُوا بَعْدَ إِنَّا لِلْقَوْمِ الظَّالِمِيْنَ.

What a great Lord is our Lord, and what terrible servants you are! You confessed your obedience (to Him), and believed in the Messenger of Allah, Muhammad and then you crawl to his progeny and family, wanting to kill them. The devil has taken control over you, so he made you forget the remembrance of Allah, the Great! So woe upon you and to what you want to do. (Surely, we belong to

Allāh and to Him we shall return. Indeed this community has disbelieved after having faith so then woe be upon the oppressive individuals.

أَيُّهَا النَّاسُ، انْسِبُوْنِيْ مَنْ أَنَا؟ ثُمَّ ارْجِعُوْا إِلَى أَنْفُسِكُمْ فَعَاتِبُوْهَا وَانْظُرُوْا هَلْ يَحِلُّ لَكُمْ قَتْلِي وَانْتِهَاكُ حُرْمَتِيْ.

O People! Review my ancestry and see who I am! Then go back to yourselves and blame it, and see if you are permitted to kill me and violate my sanctity.

أَلَسْتُ ابْنَ بِنْتِ نَبِيًكُمْ؟ وَابْنَ وَصِيِّهِ وَابْنِ عَمِّهِ؟ وَأَوَّلِ مُؤْمِنٍ مُصَدِّقٍ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ رَبِّهِ؟

Am I not the son of your Prophet's daughter? Am I not the son of his successor, his cousin, and the first faithful person to believe in the Messenger of Allāh, prayers of Allah be upon him and his family, and what he brought from his Lord?

أَوَلَيْسَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ عَمَّ أَبِيْ؟

^{16.} Qur'an, Sūrah al-Baqarah (2), verse 155.

Is Hamzah, the master of the martyrs, not the uncle of my father?

Is Ja'far al-Ṭayyār, the one flying in paradise with two wings, not my uncle?

Did the saying of the Messenger of Allah about my brother and I not reach you that: "These two are the leaders of the youth of paradise?"

If you believe me in what I say, and it is the truth, [you will have attained salvation] for by Allah I have never lied, ever since I learned that Allah strongly dislikes liars; and harms the one who fabricates it; and if you belie me, then verily there

are those among you whom you can ask about this and they will tell you.

سَلُوْا جَابِرَ بْنَ عَبْدِاللّٰهِ الْأَنْصَارِيَّ وَأَبَا سَعِيْدٍ الْخُدْرِيُّ وَسَهْلَ بْنَ الأَرْقَمَ وَأَنَسَ بْنَ وَسَهْلَ بْنَ الأَرْقَمَ وَأَنَسَ بْنَ مَالِكٍ يُخْبِرُوْكُمْ أَنَّهُمْ سَمِعُوْا هٰذِهِ الـمَقَالَةَ مِنْ رَسُوْلِ مَالِكٍ يُخْبِرُوْكُمْ أَنَّهُمْ سَمِعُوْا هٰذِهِ الـمَقَالَةَ مِنْ رَسُوْلِ اللّٰهِ لِيْ وَلِأَخِيْ، أَمَا فِيْ هٰذَا حَاجِزٌ لَكُمْ عَنْ سَفْكِ دَمِيْ؟

Ask Jābir ibn 'Abdullāh al-Anṣārī and Abū Sa'īd al-Khudrī and Sahl ibn Sa'd al-Sā'dī and Zayd ibn al-Arqam and Anas ibn Mālik - they will tell you that they heard this saying from the Messenger of Allah about my brother and I. Is this not enough to stop you from shedding my blood?

Then Shimr said, "He worships Allah on the [very] fringe – if he understands what he is saying."

Ḥabīb ibn Maẓāhir replied to him saying, "By Allah! I swear that you do not even know how to worship Allah! I bear witness that you are truthful in not understanding what he is saying, for Allah has blinded your heart!"

Then Imam al-Husayn Asaid:

فَإِنْ كُنْتُمْ فِيْ شَكً مِنْ هٰذَا الْقَوْلِ، أَفَتَشُكُوْنَ أَيَّ ابْنُ اِبْتِ بِنْتِ نِيْكُمْ؟ فَوَاللَّهِ مَا بَيْنَ المَشْرِقِ وَالمَغْرِبِ ابْنُ بِنْتِ نَبِيًّ كُمْ؟ فَوَاللَّهِ مَا بَيْنَ المَشْرِقِ وَالمَغْرِبِ ابْنُ بِنْتِ نَبِيًّ غَيْرِيْ فِيْكُمْ، وَلَا فِيْ غَيْرِكُمْ! وَيْحَكُمْ، أَتَطْلُبُوْنَنِيْ بِنِيًّ غَيْرِكُمْ! وَيْحَكُمْ، أَتَطْلُبُوْنَنِيْ بِيقِتِيلٍ مِنْكُمْ قَتَلْتُهُ؟ أَوْ مَالٍ لَكُمِ اسْتَهْلَكْتُهُ؟ أَوْ بِقِصَاصِ جِراحِةٍ؟

If you are in doubt about what I have said, then do you doubt that I am the son of your Prophet's daughter? By Allah, there is no son of the Prophet's daughter in the east, nor in the west other than me among you and among others. Woe upon you! Are you seeking to kill me for a man of yours that I have killed? Or for money that I have stolen? Or as a punishment for someone that I have hurt?

The army did not respond at all to him.

He e then called out, saying:

يَا شَبَثَ بْنَ رِبْعِيِّ، وَيَا حَجَّارَ بْنَ أَبْجُرَ، وَيَا قَيْسَ بْنَ الْخُرِ، وَيَا قَيْسَ بْنَ الْأَشْعَثِ، وَيَا زَيْدَ بْنَ الحَارِثِ، أَلَمَ تَكْتُبُوْا إِلَيَّ أَنْ

O Shabath ibn Rib'î, O Ḥajjār ibn Abjar, O Qays ibn al-Ash'ath, O Zayd ibn al-Ḥārith! Did you not write to me that 'Come, the time is right for your arrival and you will come to see armies prepared to fight alongside with you!'

They lied and said: "No we did not!"

The Imam (a) then said:

"Glorified be Allah! Yes, by Allah you did!"

Then he continued:

O People! If you hate me, then allow me to leave you and go to a place where I will be safe.

Qays ibn al-Ash'ath said to him, "Would you pledge your allegiance to your cousins? For they will not show you except what you like, and you will not be harmed by them."

Imam al-Husayn 🕮 replied:

أَنْتَ أَخُوْ أَخِيْكَ، أَتُرِيْدُ أَنْ يَطْلُبَكَ بَنُوْ هَاشِمٍ بِأَكْثَرَ مِنْ دَمِ مُسْلِمِ بْنِ عَقِيلٍ؟! وَاللّهِ، لَا أُعْطِيْهِمْ بِيَدِيْ مِنْ دَمِ مُسْلِمِ بْنِ عَقِيلٍ؟! وَاللّهِ، لَا أُعْطِيْهِمْ بِيَدِيْ إِعْطَاءَ الذِّلِيْلِ، وَلَا أَفِرُ فِرَارَ الْعَبِيْدِ. عِبَادَ اللّهِ: وَإِنْ عُذْتُ بِرَبِي وَرَبِكُمْ أَنْ تَرْجُ مُوْنِ (إِنِّ عُذْتُ بِرَبِي وَرَبِكُمْ أَنْ تَرْجُ مُوْنِ (إِنِّ عُذْتُ بِرَبِي وَرَبِكُمْ أَنْ تَرْجُ مُوْنِ (إِنِّ عُذْتُ بِرَبِي وَرَبِكُمْ أَنْ تَرْجُ مُوْنِ بِيَوْمِ الْحِسَابِ) برَبِّ وَرَبِكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ)

You are like your brother!¹⁷ Do you want Banī Hāshim to see your hand stained with more than the blood of Muslim ibn 'Aqīl? No, by Allah! I will not give my hand like one who is humiliated, nor will I run away like slaves! O servants of Allah: (I seek protection of my Lord and your Lord, lest you should stone me,) ¹⁸ and (I seek the protection of my

^{17.} Imam al-Ḥusayn is making a reference to Muḥammad ibn al-Ash'ath, Qays's brother, who along with Bakr ibn Hamdān and 'Ubaydillāh ibn 'Abbās al-Silmī attacked and captured Muslim ibn 'Aqīl. He was also a commander in 'Umar ibn Sa'd's army with one thousand men under his command.

18. Qur'ān, Sūrah al-Dukhān (44), verse 20.

Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.¹⁹

He then dismounted from his ride and ordered 'Aqabah ibn Sam'ān to tie its reigns.

The enemies started approaching him and among them was 'Abdullāh ibn Ḥawzah al-Tamīmī, and so he called, "Is Ḥusayn among you?" After his third call, the Imam's companions replied, "This is Ḥusayn. What do you want from him?" He then said, "O Ḥusayn! Be prepared for the hell fire!"

Imam al-Husayn 🕮 replied,

You are lying! Instead, I will be going to a forgiving Lord, who is Honourable, One who is obeyed and Intercessor. Who are you?

He replied, "I am Ibn Hawzah."

Imam al-Ḥusayn then raised his hands until one could see the whiteness under his arms and said,

^{19.} Qur'ān, Sūrah Ghāfir (40), verse 27.

O Allah, send him to the fire.

There was a river between him and Imam al-Ḥusayn ... When Ibn Ḥawzah heard him, he became angry and entered the river on his horse. While going through the river, he fell off of his horse; however, his foot got stuck in the saddle, and so when the horse ran, Ibn Ḥawzah's entire leg was severed from his body and the other portion of his body remained stuck in the saddle. The horse continued to run, and as it did, Ibn Ḥawzah hit every rock and tree that he passed until the horse threw him into a pit of burning fire in the trench, where his body was burnt, and he ended up dying there.

Masrūq ibn Wā'il al-Ḥaḍramī said, "I was among the first horsemen who approached to fight Ḥusayn, hoping to kill him and sever his head so that I could collect a prize from Ibn Ziyād. However, when I saw what happened to Ibn Ḥawzah, I realized that the family of this house (the Ahl al-Bayt) has a sanctity and great status before Allah and therefore I left the people and said: 'I will not fight them and end up in the hell fire!'"

Zuhayr ibn al-Qayn then came out riding a horse with a long tail. Dressed in his full armour, he said, "O people of Kūfah, a warning to you about the punishment of Allah! Indeed, it is the right of a Muslim to advise his Muslim brother and so far, we are brothers on one religion, as long as no fight has broken out between us, and you are worthy of admonishment. But once the fighting starts, then the relationship is cut and we will become one nation and you will become another nation.

Indeed, Allah tested us and you with the progeny of His Prophet, Muḥammad to see what you will do in regards to them and what we will do. We call you to support them and to reject the tyrants – Yazīd and 'Ubaydillāh ibn Ziyād – for you will not get anything from them except the evil of the life of their reigns. They will torture you by taking out your eyes, cutting off your hands and legs. They will disgrace your bodies, and hang you on date trees. They will kill the best of you and your Qur'ān reciters, such as they did with Ḥujr ibn 'Adī and his companions, and what they did to Hānī ibn 'Urwah and others like him."

The enemies cursed him and praised 'Ubaydillāh ibn Ziyād, prayed for him and said: "We will not leave until we kill your friend and all of those with him, or we send him and his companions to 'Ubaydillāh ibn Ziyād to pledge their peace."

Zuhayr continued, "O servants of Allah! Indeed, the son of Fāṭima is more rightful to have your love and support than the son of Sumayyah! But if you are not going to support them, then I seek the protection of Allah for you to kill them. So stay away from this man ('Ubaydillāh ibn Ziyād) and Yazīd. I swear by my life that he will accept your obedience without killing Ḥusayn."

Shimr then shot Zuhayr with an arrow and said, "Be quiet! May Allah silence your voice. You are tiring us with all your talk!"

Zuhayr replied, "O son of the one who cares not about his own purity! I am not speaking to you because you are like cattle. By Allah, I do not think that you understand even two verses from the book of Allah, so be prepared for humiliation on the Day of Judgment and a severe punishment."

Shimr told him, "Indeed, Allah is going to kill you and your companions in a short while!"

Zuhayr replied, "Are you threatening me with death? By Allah, surely to die with Imam Ḥusayn is more beloved to me than staying alive with your people."

He then approached the people, and said in a raised voice, "O servants of Allah, do not let this mindless,

heartless person and his likes deviate you from your religion. By Allah, the intercession of Muḥammad ## will not reach people who kill his progeny and family members, or kill those who support them, while at the same time, saving their own families."

One of his companions then called out to him and said, "Indeed, Abū 'Abdillāh says to you, 'Come back! By my life, if the believer of the family of the Pharaoh admonished his family and extended his call, surely you have admonished them, and called them. If the admonishment and call benefits them.'"

Then Burayr ibn Khuḍayr al-Hamdānī requested permission from Imam al-Ḥusayn to speak to the people, for which he was given permission.

Burayr was an old man who used to socialize with the companions of the Prophet ; he was a devout worshipper, reciter of the Qur'ān, and one of the reputable teachers of Qur'ān in the Masjid of Kūfah. He was also respected and honoured among the Hamdānī tribesmen.

He stood near the forces of the enemy and called out, "O people! Indeed, Allah sent Muḥammad ﷺ, as a bearer of good news, a warner, a caller to Allah, and an illuminating light. This is the river of Furāt, where the

pigs and dogs of the woods come to drink from it, yet the son of the Messenger of Allah's daughter is deprived of its water? Is this Muḥammad's reward!?"

They replied, "O Burayr, you have spoken too much - so stop! By Allah, let Ḥusayn become thirsty like those before him were." ²⁰

Burayr answered, "O my tribesmen, surely the progeny of Muḥammad is amongst you, and these are his children, progeny and women. So tell me what are you planning to do with them?"

They replied, "We want to allow the governor 'Ubaydillāh ibn Ziyād to choose what to do with them."

Burayr remarked, "Will you not permit them to return to where they came from? Woe upon you, O people of Kūfah! Did you forget the letters that you sent him, and the promises that you gave, and that you made Allah a witness over them? Did you not invite the family of your Prophet (to Kūfah) and declare that you would die supporting them, until they came to you!? Yet now, you are going to send them to Ibn Ziyād and prevent them

^{20.} Here they may be referring to Muslim ibn 'Aqīl as he was thirsty when he was captured and wanted to drink some water, but could not due to his bleeding lips and broken teeth, and thus he died thirsty.

from the water of the Furāt? How terrible is your treatment of the Prophet by mistreating his family. What is wrong with you? May Allah not quench your thirst on the Day of Judgment. What a terrible group of people you are!"

Some of them said to him, "O man! We do not understand what you are saying!"

Burayr responded by saying, "Praise be to Allah who increased my guidance compared to you! O Allah, I disassociate myself from the actions of these people. O Allah, make them fight among themselves until they meet You, with You being angered with them."

The people then began to shoot him with arrows, and so he retreated back to the camp.

Then, Imam al-Ḥusayn arode his horse towards the enemy forces. He had taken a Qur'ān which he put over his head and as he stood near the people and said:

O people! Between you and me is the Book of Allah and the tradition of my grandfather, the Messenger of Allah, prayers of Allah be upon him and his family.

Then Imam al-Ḥusayn made the enemies testify that they knew who he was, and that he was wearing the clothing of Prophet Muḥammad , and carrying his sword – to which they all testified.

Imam al-Ḥusayn then asked them why they wanted to kill him to which they replied, "Obedience to the governor, 'Ubaydillāh ibn Ziyād."

Imam al-Husayn 🕮 replied saying:

تَبًّا لَكُمْ أَيْتُهَا الْجَمَاعَةُ وَتَرَحًا أَحِيْنَ اسْتَصْرَخْتُمُوْنَا وَالِهِيْنَ فَأَصْرَخْنَاكُمْ مُوجِفِيْنَ سَلَلْتُمْ عَلَيْنَا سَيْفًا لَنَا فِي وَالِهِيْنَ فَأَصْرَخْنَاكُمْ مُوجِفِيْنَ سَلَلْتُمْ عَلَيْنَا عَلَىٰ عَدُونَا أَيْ مَانِكُمْ وَحَشَشْتُمْ عَلَيْنَا نَارًا اقْتَدَحْنَاهَا عَلَى عَدُونَا وَعَدُوّتُمْ، فَأَصْبَحْتُمْ أَلْبًا لِأَعْدَائِكُمْ عَلَى أَوْلِيَائِكُمْ بِغَيْرِ عَدُلٍ أَفْشَوْهُ فِيْكُمْ وَلَا أَمَلٍ أَصْبَحَ لَكُمْ فِيْهِمْ؟ فَهَلَّا عَدْلٍ أَفْشَوْهُ فِيْكُمْ وَلَا أَمَلٍ أَصْبَحَ لَكُمْ فِيْهِمْ؟ فَهَلَّا لَكُم الْوَيْلَاتُ، تَرَكْتُمُوْنَا وَالسَّيْفُ مَشِيْمٌ، وَالجَأْشُ لَكُم الْوَيْلَاتُ، تَرَكْتُمُوْنَا وَالسَّيْفُ مَشِيْمٌ، وَالجَأْشُ طَامِنٌ، وَالرَأْيُ لَمَّا يُسْتَحْصَفْ، وَلٰكِنْ أَسْرَعْتُمْ إِلَيْهَا طَامِنٌ، وَالرَأْيُ لَمَّا يُسْتَحْصَفْ، وَلٰكِنْ أَسْرَعْتُمْ إِلَيْهَا طَامِنٌ، وَالرَأْيُ لَمَّا يُسْتَحْصَفْ، وَلٰكِنْ أَسْرَعْتُمْ إِلَيْهَا

كَطَيْرَةِ الدُّبَا، وَتَدَاعَيْتُمْ إِلَيْهَا كَتَهَافُتِ الفَرَاشِ ثُمَّ نَقَضْتُمُوْهَا.

Woe be upon you O people, and grief be upon you! You called us to rush to help you and we responded promptly, and (in turn) you unsheathed the swords (against us) that you promised to support us with, and ignited against us a fire that we initiated against our enemy and yours. You became helpers to your enemies against your supporters, without them ruling over you with any justice, and you do not have any hope from them! So may the punishments surround you! You left us, with useless swords,²¹ tranquil hearts,²² and unsound opinion. However, you rushed to it like grasshoppers²³ and gathered over it like butterflies,²⁴ and then you went against your agreement!

^{21.} Mashīm means it does nothing, and hence, useless.

^{22.} Ja'sh means heart or self, and tāmin means tranquil.

^{23.} Metaphorically relating their rush to that of grasshoppers who travel fast when they fly.

^{24.} This metaphorically refers to the gathering of butterflies around a light source.

فَسُحْقًا لَكُمْ يَا عَبِيْدَ الْأُمَّةِ، وَشُذَّاذَ الْأَحْزَابِ وَنَبَذَةَ الْكَتَابَ وَمُحَرِّفِي الْكَلِمِ وَعُصْبَةَ الْآثَامِ، وَنَفَثَةَ اللَّثَابِ، وَمُطْفِئِي السُّنَنِ.

May you be crushed, O slaves of this nation,²⁵ dividers of those who are united, refuters of the Book, distorters of the Word, the group of wickedness, executers of the devil, and killers of traditions!

وَيْحَكُمْ، أَهٰؤُلَاءِ تَعْضُدُوْنَ وَعَنَّا تَتَخَاذَلُوْنَ؟ أَجَلْ، وَلَيْحَكُمْ، أَهٰؤُلاءِ تَعْضُدُوْنَ وَعَنَّا تَتَخَاذَلُوْنَ؟ أَجُلْ، وَاللَّهِ غَدْرٌ فِيْكُمْ قَدِيْمٌ، وَشَجَتْ عَلَيْهِ أُصُوْلُكُمْ، وَتَأَزَّرَتْ عَلَيْهِ فُرُوْعُكُمْ، فَكُنْتُمْ أَخْبَتَ تَـمَرَةٍ، شَجًا لِلنَّاظِرِ، وَأُكْلَةً لِلْغَاصِبِ!

Woe be upon you! Is it such people that you are supporting, while you are letting us down? Yes by Allah, it is your old attribute of treachery that you were brought up with, feeding on it, and gained your strength from it; so you became the most

^{25.} The Imam am may be referring to them being a group who are slaves of their desires, or acting as slaves to the tyrants.

wicked fruit - painful to look at and bait for the intruder!²⁶

Indeed, the sinner, and the son of a sinner,²⁷ is forcing us to choose between fighting and humiliation, and we refuse to live in humiliation!

يَأْبَى اللّٰهُ لَنَا ذٰلِكَ وَرَسُوْلُهُ وَالْمُؤْمِنُوْنَ وَحُجُوْرٌ طَابَتْ وَطَهُرَتْ وَحُجُوْرٌ طَابَتْ وَطَهُرَتْ وَأُنُوْفٌ أَيْنَةٌ مِنْ أَنْ نُؤْثِرَ طَاعَةَ اللِّنَامِ عَلَى مَصَارِعِ الكِرَامِ.

Allah refuses that for us, and so does His Messenger, and the believers, 28 as well as the blessed and purified laps, and honourable men who refuse to accept grievance, and the reserved essences. All of

^{26.} This metaphor may be referring to them allowing the likes of Yazīd and 'Ubaydullāh ibn Ziyād to take advantage of them for no return, while becoming a pain against the one who they should show their loyalty and support towards.

^{27.} Referring to 'Ubaydullāh ibn Ziyād.

^{28.} In reference to Imam 'Alī as he is the Commander of the Faithful.

them refuse for us to choose the obedience of the depraved over the death of honour.

I am fighting with this family, despite the small number and the snub of the supporters.

Imam al-Ḥusayn then recited the verses of poetry of Farwah ibn Musayk al-Murādī:

فَإِنْ نَهْزِمْ فَهَزَّامُوْنَ قُدُمًا
وَإِنْ نُغْلَبْ فَغَيْرُ مُغَلِّبِيْنَا
وَمَا أَنْ طَبَنَا جُبْنٌ وَلَكِنْ
مَنَايَانَا وَدَوْلَةُ آخَرِيْنَا
فَقُل لِلشَّامِتِينَ بِنَا أَفِيقُوْا
سَيَلْقَىٰ الشَّامِتُونَ كَمَا لَقِينًا
إِذَا مَا الْمَوْتُ رَفَّعَ عَنْ أَنَاسٍ

If we win, then we are victorious prior to the war even beginning;

And if we lose, then we are not losers.

Fear does not enter our hearts, but it is death and war with others.

So say to those who are mocking us, "Wake up!"

Those who are mocking will face what we faced.

If death refrains its rest from some people, then it will fall on others.

أَمَا وَاللّٰهِ لاَ تَلْبَتُوْا بَعْدَهَا إِلاَّ كَرَيْثَمَا يُرْكَبُ الْفَرَسُ، حَتَّى تَدُورَ بِكُمْ دَوْرَ الرَّحَى، وَتَقْلِقُ بِكُمْ قَلَقَ الْمِحْوَرِ، عَهْدٌ عَهِدَهُ إِلَيَّ أَبِي، عَنْ جَدِّي رَسُولِ اللهِ.

By Allah, you will not remain after me but for a short while, until times change and you will experience difficulty. This is a promise passed on to me from my father, narrating it from my grandfather, the Messenger of Allah.

(فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ فَمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَى وَلَا تُنْظِرُونِ۞ ﴿إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ۞

So conspire together along with your partners, leaving nothing vague in your plan, then carry it out against me without giving me any respite. ²⁹ Indeed, I have put my trust in Allah, my Lord and your Lord. There is no living being but He holds it by its forelock. Indeed my Lord is on a straight path. ³⁰

Imam al-Ḥusayn 🕮 then raised his hands to the sky and prayed:

أَللُهُمَّ احْبِسْ عَنْهُمْ قَطْرَ السَّمَاءِ، وابْعَتْ عَلَيْهِمْ سِنِيْنَ كَسِنِيً يُوْسُفَ، وَسَلِّطْ عَلَيْهِمْ غُلَامَ ثَقِيْفٍ، يَسْقِيْهِمْ كَسِنِيً يُوْسُفَ، وَسَلِّطْ عَلَيْهِمْ غُلَامَ ثَقِيْفٍ، يَسْقِيْهِمْ كَأْسًا مُصَبَّرَةً؛ فَإِنَّهُمْ كَذَّبُوْنَا وَخَذَلُوْنَا، وَأَنْتَ رَبُّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ الْمَصِيْرُ وَاللهِ، لَا يَدَعُ أَحَدًا مِنْهُمْ إِلَّا انْتَقَمَ لِيْ مِنْهُ، قَتْلَةً بِقَتْلَةٍ، وَضَرْبَةً بِضَرْبَةٍ، وَلَا الْمَصِرْ لِيْ وَلِأَهْلِ بَيْتِيْ وَأَشْيَاعِيْ.

O Allah, stop the rain over them; send years of drought like those (during the time) of [Prophet]

^{29.} Qur'an, Sūrah Yūnus (10), verse 71.

^{30.} Qur'an, Sūrah Hūd (11), verse 56.

Yūsuf; and send the man of Thaqīf³¹ to rule over them, feeding them the bitter taste of pain, for they belied us and shunned us. You are our Lord, in You we put our trust and to You is the eventual coming. By Allah, He will not leave anyone of them but that He will take revenge for me from them killing for killing, hitting for hitting; and indeed He will surely bring victory for me, my family and my companions.

Imam al-Ḥusayn asked to see 'Umar ibn Sa'd, and so 'Umar was called to come and meet with the Imam . 'Umar detested coming to see the Imam . Upon coming, the Imam as said to him:

يَاعُمَرُ، أَنْتَ تَقْتُلُنِيْ وَتَزْعُمُ أَنْ يُوَلِّيَكَ الدَّعِيُ ابْنُ الدَّعِيِّ ابْنُ الدَّعِيِّ ابْنُ الدَّعِيِّ ابْنُ الدَّعِيِّ ابْذَلِكَ أَبَدًا الدَّعِيِّ بِلَادَ الرَّيِّ وَجُرْجَانَ؟ وَاللهِ، لَا تَتَهَنَّأُ بِذَلِكَ أَبَدًا عَهْدًا مَعْهُوْدًا، وَلَكَأَنِيْ بِرَأْسِكَ عَلَى قَصَبَةٍ قَدْ نُصِبَ عِهْدًا مَعْهُوْدًا، وَلَكَأَنِيْ بِرَأْسِكَ عَلَى قَصَبَةٍ قَدْ نُصِبَ بِالكُوْفَةِ يَتَرَامَاهُ الصِّبْيَانُ وَيَتَّخِذُوْنَهُ غَرَضًا بَيْنَهُمْ.

O 'Umar! You kill me and claim that the sinner, the son of the sinner will give you the governorship of

^{31.} Referring to al-Mukhtār al-Thaqafī who sought revenge from the killers of Imam al-Ḥusayn 😂.

the cities of Ray and Jorjān? By Allah, you will not ever taste that, a promise that was promised. It is as if I see your head on a stick, placed in Kūfah, and children are throwing stones at it and playing with it!

When Ḥurr ibn Yazīd al-Riyāḥī heard the words of Imam al-Ḥusayn and his call for support, he approached 'Umar ibn Sa'd and said, "Are you going to fight against this man?"

'Umar replied, "Yes, by Allah! A war in which at the very least, heads and hands will be severed."

Hurr then said, "What about the options that he has offered you?"

'Umar said, "If the matter was up to me, then I would have accepted, but your governor refuses to accept any of them."

Hurr then left him and stood among the people. Beside him was Qurrah ibn Qays, so he asked Qurrah, "Did you provide some water to your horse today?"

Qurrah replied, "No."

Hurr then added, "Do you want to?"

Qurrah thought that Ḥurr was intending to pull out of the fight, but did not want anyone to see him do this, so he left him alone.

Hurr then started to slowly approach Imam al-Husayn . Seeing this, Muhājir ibn Aws inquired from Hurr, "Do you want to attack [Husayn]?" But Hurr kept silent and started to tremble.

Muhājir became worried and said to him, "If they were to ask me about the strongest person in Kūfah, I would not think twice but to answer that it is you. What is this (state) that I see you in?"

Hurr replied:

I am debating with myself about choosing between paradise and the hell fire, and by Allah, I will not choose anything over paradise, even if that means that I be burned.

He then guided his horse towards Imam al-Ḥusayn pointing his spear towards the ground, flipping his armour backwards, bowing his head down out of shame in front of the progeny of the Messenger of Allāh ## -

because he had caused them so much pain, bringing them to this place, and leaving them without any food or water.

Hurr called out loud, saying:

O Allah! I am repenting to You to forgive me. I have frightened the hearts of Your chosen creation, and the children of Your Prophet. O Abā 'Abdillāh! I am repenting so do I have a chance for forgiveness?

Imam al-Husayn 🥮 replied,

Yes, Allah will turn towards you [in forgiveness].

He was so pleased to hear the Imam and became certain about the eternal life and everlasting blessings.

He then told Imam al-Ḥusayn : "When I left Kūfah, I heard a voice saying, 'Ḥurr! Prepare for paradise.' So I said to myself, 'Woe to Ḥurr! He is told to prepare for paradise when he is heading to fight the son of the daughter of the Messenger of Allah?'"

Imam al-Husayn 🕮 then told him,

You have made the right decision and you will be rewarded.

He then sought permission from Imam al-Husayn (2) to speak to the people, to which the Imam gave him permission.

Hurr then called out loudly, "O people of Kūfah! May your mothers lose you and weep over you! You invited him [Imam al-Husayn 🕮] and then cut him off; surrounded him from all sides and then forbade him from going to the vast land of Allah, so that he and his family could find security. He became like a prisoner in your hands, such that he cannot help or harm himself; and you prevented him, his women, his children and his companions from the running waters of the Euphrates (Furāt) - the same river which the Jews, Christians and Zoroastrians drink from, and the same water which the pigs and dogs of the woods enter into! But, here they are dying from thirst! What a terrible way for you to repay Muhammad and his progeny, may Allah not quench your thirst on the Day of Thirst!"

The Imam prohibited his companions and family members from initiating the fight and that is why every time the companions admonished the people and were attacked or shot at with arrows, they would retreat in obedience to their Imam and master, Abū 'Abdillāh al-Ḥusayn as he did not want to start the war.

Shimr then called out loudly, "Where are the children of our sister? Where is 'Abbās and his siblings?" However, they did not reply to him.

Imam al-Husayn A told them,

Answer him even though he is a wicked person. They replied, "What do you want?"

He said, "O sons of my sister,³² you are at peace! So do not kill yourselves with Ḥusayn, and hold on to the obedience of the master of the believers, Yazīd."

Al-'Abbās areplied, "May Allah curse you and curse your peace! You are giving us peace while the son of the Messenger of Allah has no peace? You command us to fall under the obedience of those cursed people and the sons

^{32.} Umm al-Banīn , the mother of al-'Abbās and his brothers , and Shimr ibn Dhil Jawshan were both from the tribe of Banī Kilāb. Thus, he referred to her as his sister.

The Martyrdom of Imam al-Husayn 🚐

of the cursed people?!"

'Umar ibn Sa'd then approached the army of Imam al-Husayn and shot an arrow, saying, "Bear witness for me before the governor that surely I am the first one to shoot an arrow."

The people in the army of 'Umar ibn Sa'd then started shooting as well, such that every companion of Imam al-Ḥusayn 🕮 was shot with an arrow.

Imam al-Ḥusayn 🕮 then said,

Get up and face death from which there is no escape. May Allah have mercy on you - these arrows are the people's messages to you.



Martyrdom of the Companions of Imam al-Ḥusayn 🕮

Thus, the companions of Imam al-Ḥusayn attacked the enemies all at once, and fought for a while. When the dust settled, fifty of Abā 'Abdillāh's companions were found martyred.

Then came Yasār the slave of Ziyād, and Sālim the slave of 'Ubaydillāh ibn Ziyād, who asked, "Who wants to fight with us?"

Ḥabīb and Burayr jumped to respond, but Imam al-Ḥusayn ﷺ did not grant them the permission to attack.

However 'Abdullāh ibn 'Umayr al-Kalbī from Banī 'Ulaym responded and was given the permission to move forth. His title was Abū Wahab and he was a tall man with strong arms, wide shoulders. He was honourable in his tribe, brave and experienced. Imam al-Ḥusayn 🕮 gave him permission, and said,



I anticipate him to be a killer of strong men.

As he approached the battle field, the enemies asked him, "Who are you?" 'Abdullāh responded with his name.

They replied, "We do not know you. We want to fight Ḥabīb, Zuhayr or Burayr."

'Abdullāh then turned to Yasār who was close to him and said, "O son of the woman who committed sin! Are you not interested in fighting me?!" So 'Abdullāh attacked him, but while he was fighting against him, Sālim headed towards him to launch an attack. 'Abdullāh's companions warned him about Sālim, but he did not pay any attention to him and so Sālim struck him with his sword, but 'Abdullāh used his left arm to shield himself, by which his fingers were severed. Then 'Abdullāh attacked and killed Sālim and Yasār and came back to Imam al-Ḥusayn bravely.

His wife, Umm Wahab, daughter of 'Abdullāh ibn al-Namr ibn Qāsiṭ, took a post from one of the tents and came towards her husband and said, "May my father and mother be sacrificed for you! Fight defending the honourable progeny of Muhammad ##."

'Abdullāh wanted to return her back to the tents but she refused, and held on to his clothes, saying, "I will not leave you until I die with you!" Imam al-Husayn 🕮 then called her and said:

May the family of your Prophet reward you kindly. Return to your tent, for women are not obliged to fight.

Upon hearing this, she returned back.

When the companions of Imam al-Ḥusayn saw how many of their friends were getting killed, they asked for permission from the Imam to fight in groups of two, three or four, so that they could defend and support him, while they protected each other.

Then came the two Jābirs³³ - Saif ibn al-Ḥārith ibn Sarī' and Mālik ibn 'Abdillāh ibn Sarī'. They were cousins from their father's side, but had the same mother because when one's father died, the father's brother married her. They approached Imam al-Ḥusayn a crying, so the Imam asked them:

^{33.} This is possibly in reference to their tribes.

Why are you crying? I surely hope that you two will be very pleased in a little while from now.

They replied:

May we be sacrificed for you! We are not crying for ourselves, but we are crying because we see you surrounded by the enemies and we cannot be of much assistance to you.

Imam al-Ḥusayn see blessed their kind gesture and then they went and fought near him until they were killed.

Then came 'Abdullāh and 'Abd al-Raḥmān, the Ghafāri's - sons of 'Urwah, who said, "We are hurt to see people are attacking you." They went forth to fight, defending the Imam, until they too were killed.

After that came 'Umru ibn Khālid al-Ṣaidāwī, Sa'd, his servant, and Jābir ibn al-Ḥārith al-Salmānī, as well as Majma' ibn 'Abdillāh al-'Āidhī. Together, they attacked the people who had come from Kūfah. When they started to fiercely kill many of them, the enemies surrounded each one of them, moving them away from their companions.

Imam al-Ḥusayn then called his brother, al-'Abbās to save them with his sword and he did so; however, he found them all wounded.

On their way back to the camp of Imam al-Ḥusayn the enemies attacked them again, so they took their swords and returned fighting bravely despite their wounds, until they were all killed in one place.

When Imam al-Ḥusayn looked at these companions of his who were killed, he put his hand on his beard and grabbed it and said:

إِشْتَدَّ غَضَبُ اللهِ عَلَى اليَهُوْدِ إِذْ جَعَلُوْا لَهُ وَلَدًا وَاشْتَدَّ غَضَبُهُ عَلَى النَّصَارَى إِذْ جَعَلُوْهُ ثَالِثَ ثَلَاثَةٍ وَاشْتَدَّ غَضَبُهُ عَلَى النَّصَارَى إِذْ عَبَدُوْا الشَّمْسَ وَالقَمَرَ دُوْنَهُ غَضَبُهُ عَلَى المَجُوْسِ إِذْ عَبَدُوْا الشَّمْسَ وَالقَمَرَ دُوْنَهُ وَاشْتَدَّ غَضَبُهُ عَلَى قَوْمٍ اتَّفَقَتْ كَلِمَتُهُمْ عَلَى قَتْلِ ابْنِ وَاشْتَدَ غَضَبُهُ عَلَى قَوْمٍ اتَّفَقَتْ كَلِمَتُهُمْ عَلَى قَتْلِ ابْنِ بِنْتِ نَبِيهِمْ. أَمَا وَالله لَا أُجِيْبُهُمْ إِلَى شَيْءٍ مِمَّا يُرِيْدُوْنَ مِتَّى أَلْقَى الله وَأَنَا مُخَضَّبٌ بِدَمِيْ.

Allah's anger increased on the Jews when they claimed that He has a son; and His anger increased on the Christians when they made Him the third of the three [their belief in the Trinity]; and His anger

increased on the Zoroastrians when they worshipped the sun and the moon instead of Him; and His anger increased on the people who united to kill the son of the daughter of their Prophet. By Allah, I will not succumb to any of their demands, until I meet my Lord covered in my blood.

Then Imam al-Husayn 🕮 called out:

Is there anyone to help us? Is there anyone who will defend the sanctity of the Messenger of Allah?

The women in the camp then started to cry and weep heavily.

The two Anṣāriyān brothers, Sa'd ibn al-Ḥārith and Abū al-Hutūf were with the camp of 'Umar ibn Sa'd. However, when they heard Imam al-Ḥusayn's cry for help, and the cries of his family, they turned against their own army and started to defend Imam al-Ḥusayn until they were killed.

When Imam al-Ḥusayn's companions saw that their numbers were decreasing, and that only a few people were left, they started to fight one after another, killing

many of the Kūfans.

'Umru ibn al-Ḥajjāj yelled at his companions and said: أَتَدْرُوْنَ مَنْ تُقَاتِلُوْنَ؟ تُقَاتِلُوْنَ فُرْسَانَ الْمِصْرِ، وَأَهْلَ البَصَائِرِ، وَقَوْمًا مُسْتَمِيْتِيْنَ، لَا يَبْرُزُ إِلَيْهِمْ أَحَدٌ مِنْكُمْ إِلاَ قَتَلُوْهُ عَلَى قِلَتِهِمْ، وَاللهِ لَوْ لَمْ تَرْمُوْهُمْ إِلاَ إِلَيْحِجَارَةِ لَقَتَلْتُمُوْهُمْ.

Do you know who are you fighting against? You are fighting the heroes of the land and the people of faithful insight - those who are fearless in the face of death (relishing the death of a martyr). Anyone of you who goes to fight them will be killed, despite their low numbers. By Allah, only if you fight them with stones from a distance will you be able to kill them.

'Umar ibn Sa'd agreed, saying, "You are right! Tell the men not to fight them individually, for if they do so then all of them will be killed."

'Umru ibn al-Ḥajjāj attacked the right wing of Imam al-Ḥusayn intending to crush the army of the Imam with his horses. However, the Imam's companions knelt on their knees and pointed their spears towards them, so

'Umru's horses could not proceed forward, and thus his plan failed.

As his men retreated, the companions of Imam al-Husayn shot them with arrows and killed many of them and injured many others.

'Umru ibn al-Ḥajjāj was encouraging his men to fight and told them: "Fight him who left the religion and divided the unity of the people."

Imam al-Husayn 🕮 answered:

Woe be upon you, O 'Umru! Are you arousing the people to fight against me? Are we the ones who left the religion and you are the ones following it?! You will know when all of our souls depart from our bodies who will be punished in the hell fire.

Then 'Umru ibn al-Ḥajjāj attacked from the side of the Euphrates river, and the armies fought for a while, and in this skirmish, Muslim ibn 'Awsajah participated as well.

Muslim ibn 'Awsajah was attacked by Muslim ibn 'Abdullāh al-Dabābī and 'Abdullāh al-Bajalī.

A fierce battle ignited where dirt and sand filled the air, and when the dirt settled, Muslim ibn 'Awsajah was near death on the ground.

Imam al-Ḥusayn along with Ḥabīb ibn Maẓāhir came to Muslim ibn 'Awsajah and the Imam said to him:

May Allah have mercy on you, O Muslim. Among them are some who have fulfilled their pledge, and among them are some who still wait, and they have not changed in the least.

Ḥabīb approached Muslim and said to him, "Your martyrdom hurts me O Muslim, but be ready for paradise!"

Muslim, in a faint voice replied, "May Allah grant you His blessings."

Ḥabīb then added: "If I did not know that I am going to be following you shortly, I would have liked for you to give me your will about what is important to you."

^{34.} Qur'ān, Sūrah al-Aḥzāb (33), verse 23.

Muslim replied, "Take care of him," and he pointed to Imam al-Ḥusayn ... "Fight until you die defending him," he added.

Ḥabīb replied, "I will, by the Lord of the Ka'bah." With those last words, Muslim died. A maid of his cried out saying:

O Muslim! O my master! O son of 'Awsajah!

The people who were with 'Umru ibn al-Ḥajjāj shouted in joy, "We killed Muslim!"

Shabath ibn Rib'ī replied, "May your mothers weep over your dead bodies! A man like Muslim is killed and you are rejoicing? He had an honourable day supporting the Muslims in Azerbaijan, where I remember he killed six of the non-believers before the Muslim armies even engaged in combat."

Shimr, along with his group of soldiers, attacked the left wing of the camp of Imam al-Ḥusayn but they were stopped by the Imam's companions.

In that battle, 'Abdullāh ibn 'Umayr al-Kalbī fought, killing several men. However, shortly thereafter, Hānī ibn Thābit al-Ḥadramī attacked him, and cut off his right

hand; Bikr ibn Ḥayy cut off his leg and he was then taken as a prisoner and killed.

His wife, Umm Wahab, then walked towards his body and sat next to him. She wiped the blood off of his face and said: "Congratulations to you for going to paradise. I pray to Allah who granted you paradise to make me join you as well."

'Abdullāh ibn 'Umayr al-Kalbī's head was then severed and was thrown towards the camp of Imam al-Ḥusayn . His mother took the head and wiped the blood off of it and then took a post from the tent and came out to fight the enemies.

When Imam al-Husayn as saw her, he said to her:

Return back [to the tents], may Allah have mercy on you. Fighting is not required of you!

She returned saying, "O Allah, do not end my hope."

Imam al-Husayn replied to her:

لَا يَقْطَعُ اللَّهُ رَجَاءَكِ.

Allah will not end your hope.

Then came Wahab ibn Ḥabbāb al-Kalbī who was a Christian that had become a Muslim through Imam Ḥusayn ... In addition, his mother and his wife who were with him had also converted to Islam.

His mother said, "Get up, son, and go support the son of the daughter of the Messenger of Allāh ##."

He replied, "I will do so mother, and will not fall short in doing so."

Wahab came out saying:

إِنْ تُنْكِرُوْنِيْ فَأَنَا ابْنُ الكَلْبِي
سَوْفَ تَرَوْنِيْ وَتَرَوْنَ ضَرْبِي
وَحَمْلَتِيْ وَصَوْلَتِيْ فِيْ الحَرْبِ
أُدْرِكُ تَأْرِيْ بَعْدَ تَأْرِ صَحْبِي
وَأَدْفَعُ الكَرْبَ أَمَامَ الكَرْبِ
لَيْسَ جِهَادِيْ فِي الوَغَى بِاللَّعِبِ

If you do not know me then know that I am from the tribe of al-Kalbī,

You will see my bravery today and my strikes.

And my attacks and my reach in battles,

Taking my revenge after the revenge of my companions.

And I will push the enemy to retreat in front of the enemies,

My fight in battles is no joke.

He then attacked and continued to fight until he killed a group of the enemy soldiers and then proceeded to return to his wife and mother and asked, "O mother! Are you pleased?"

She replied, "I am not pleased until you get killed defending al-Husayn ..."

His wife tried to dissuade him from fighting and said, "I swear upon you by Allah! Do not make me weep over your death!"

His mother, however, encouraged him saying, "My son! Leave her alone, and go back and fight for the son of the daughter of your Prophet so that you may achieve the intercession of his grandfather on the Day of Judgment."

He then returned to fight and continued combating until both of his hands were severed.

His wife then took a post from a tent and came towards him and said, "May my father and mother be sacrificed for you! Fight defending the honourable family of the Messenger of Allāh ##."

Surprised at her statement, Wahab asked his wife, "Just a few moments ago you were trying to deter me from fighting. Now you are coming to fight with me?"

She replied, "Do not blame me! The call of Ḥusayn broke my heart!"

Wahab inquired, "What did you hear him say?"

She answered, "O Wahab! I saw him sitting at the entrance of his tent calling, 'How few supporters I have.'"

Wahab then cried intensely and told her, "Go back to the ladies, may Allah bless you with His mercy." However, she refused.

Wahab then called, "O my master Abā 'Abdillāh! Return her back to the tent!" So Imam al-Ḥusayn Æ returned her back to the tent.

The enemies then attacked him from all sides until they killed him.

Shimr then attacked the camp of Imam al-Ḥusayn and shot at it with a spear. He then called out, "Bring me a torch so that I can burn the tents along with the people inside of them!"

The women started shouting and they came out of the

tents.

Imam al-Husayn A then called him,

O son of Dhil Jawshan! Are you asking to burn my tents along with my family inside? May Allah burn you in the hell fire!

Then Shibith ibn Rib'ī scolded him, "Have you become a person who scares women?! I have not heard a saying worse than yours, nor an action worse than your action!"³⁵

Shimr then became embarrassed and left the tents.

Zuhayr ibn al-Qayn then went with a group of his

^{35.} It was a well-known practice among the Arabs even in pre-Islamic times, not to attack a woman, as they considered it a shameful deed and an embarrassment to do so. In fact, it is reported that when the Arabs surrounded the Prophet's house to kill him on the eve of his migration, Abū Lahab prevented them from entering his house at night saying, "There are women in the house and we might frighten or hurt them if we enter at night, and that will disgrace us in front of the Arabs." So they waited until dawn to attack the Prophet . This means that those who attacked Sayyidah Fāṭima al-Zahrā's house in broad daylight were even worse than those who tried to kill the Prophet .!

companions and dispersed the enemies away from the tents.

When 'Uzrah ibn Qays, who was on the horses, saw that his men were failing and were being defeated every time they attacked, he sent a message to 'Umar ibn Sa'd asking him for more men. Ḥuṣayn ibn Numayr was sent to him with five hundred archers.

The fighting became very intense. However, Imam al-Husayn's companions continued to defeat them, even killing their horses, and forcing the enemies to fight them on foot.

The enemies could not attack them from one side because Imam al-Ḥusayn's a companions' tents were in between them.

Ibn Sa'd then sent men with strong sticks to attack the tents from all sides, trying to surround the Imam's supporters. However, the companions stayed in groups of three or four, went through the tents, and attacked and killed the men as they were trying to raid the tents.

'Umar ibn Sa'd then ordered his men to burn the tents, and so they burned them as the women and children who were inside them cried.

Imam al-Husayn A then said:

Let them burn (the tents), for if they burn them, then they will not be able to get through to you.

Abū al-Sha'thā' al-Kindī whose real name was Yazīd ibn Ziyād, was with the army of Ibn Sa'd. However, when he saw the army rejecting Imam al-Husayn's proposals, he joined the Imam's army.

He was an archer, so he sat on his knees in front of Imam al-Ḥusayn and shot one hundred arrows, while the Imam prayed for him, with these words:

O Allah! Make his arrows reach their target and reward him with paradise.

When his arrows finished, he got up and said, "It appears to me that I killed five of them." He then attacked the enemies, killed nine of them, until he was martyred himself.

At that point, Abū Thumāmah al-Ṣā'idī looked at the sun and realized that the time for *zuhr* prayers had set in.

He said to Imam al-Ḥusayn , "May I be sacrificed for you. I see those people getting closer to you, but I

swear by Allah that you will not be killed until I die defending you; however, I would like to meet Allah having prayed this prayer whose time has approached."

Imam al-Ḥusayn raised his head to the sky and said:

You remembered the prayers, may Allah make you among those who are constantly praying and remembering (Him). Yes indeed, this is the start of its time. Ask them to stop fighting so that we can pray.

Ḥuṣayn ibn Numayr then said, "The ṣalāt will not be accepted from you!"

Ḥabīb ibn Maẓāhir replied to him, "You claim that the ṣalāt will not be accepted from the progeny of the Messenger, but it will be accepted from you, O donkey?!"

Huṣayn ibn Numayr then attacked Ḥabib, but Ḥabib struck the face of his horse with his sword, and it jumped causing Ḥuṣayn ibn Numayr to fall off of it, but his companions rescued him. Ḥabib then fought them bravely, and killed sixty-two of their men, despite his old age.

Budayl ibn Ṣuraym then attacked Ḥabīb and struck him with his sword, followed by another man from Tamīm who struck Ḥabīb with his spear causing Ḥabib to fall to the ground. He wanted to get up, but Ḥuṣayn ibn Numayr then hit him on his head with a sword and Ḥabib fell to the ground once again, and this was followed by an attack from a man of the tribe of Tamīm who killed him and severed his head.

The martyrdom of Ḥabib ibn Maẓāhir moved Imam al-Ḥusayn so much that he said:

From Allah I will wait for my reward, and the reward of my companions who defended me.

Imam al-Husayn A repeated several times:

(Surely, we belong to Allah, and to Him we shall return.)³⁶

Then came Ḥurr ibn Yazīd al-Riyāḥī, along with Zuhayr ibn al-Qayn protecting his back. They fought together such that when one was attacked and surrounded by the

³⁶ Qur'an, Sūrah al-Baqarah (2), verse 156.

enemies, the other would come and save his companion.

They fought for quite some time in this fashion; but then the horse of Hurr was hit on its ears and above its eyes and it was bleeding. During this time, Hurr was bravely reciting:

> إِنِّي أَنَا الحُرُّ وَمَأْوَىٰ الضَّيْفِ أَضْرِبُ أَعْنَاقَكُمْ بِالسَّيْفِ عَنْ خَيْرِ مَنْ حَلَّ بِأَرْضِ الخَيْفِ أَضْرِبُكُمْ ولَا أَرَى مِنْ حَيْفِ

I am Hurr, the protector of the guest,

I hit your necks with my sword,

Defending the best of those who came to the land of Khīf,

I hit you with no regrets.

He killed many of them until Ḥuṣayn ibn Numayr said to Yazīd ibn Sufyān, "This is Ḥurr who you always wanted to kill!"

Yazīd said, "Yes!"

He attacked Hurr, but was killed by Hurr.

Then Ayyūb ibn Musharraḥ al-Khiwānī shot an arrow at Ḥurr's horse and killed it, but Ḥurr jumped off of his

horse like a lion with his sword in his hand, and started fighting bravely on foot until he killed forty men. Heavily wounded, he was surrounded by the enemies and collapsed.

Imam al-Ḥusayn's companions carried him and placed him in front of the tents where they had been fighting, and the Imam walked towards him while he still had some life left in him.

The Imam started to wipe the blood off of him and said:

Indeed you are a free man (hurr) as your mother named you, and you are free in this world and in the hereafter.

A eulogy was recited for Hurr by one of the companions of Imam al-Husayn are or by Imam 'Alī al-Sajjād ::

وَجادَ بِنَفْسِهِ عِنْدَ الصَّبَاحِ

What a great Ḥurr, the Ḥurr of the tribe of al-Riyāḥī

He is patient when the spears are in combat [at times of war]

And what a great Ḥurr who defended al-Ḥusayn

And he sacrificed himself in the morning [of

'Āshūrā']

Then Imam al-Ḥusayn agot up to pray with the remaining companions the prayer of fear (ṣalāt al-khawf).

Zuhayr ibn al-Qayn and Sa'īd ibn 'Abdullāh al-Ḥanafī stood in front of him guarding him, along with half of his companions.

When Sa'īd was heavily wounded, he collapsed saying, "O Allah, curse them like You cursed the people of 'Ād and Thamūd, and send my regards to Your Prophet and inform him about the pain of my wounds. All I want is Your reward in having supported the progeny of Your final Messenger."

He then turned towards Imam al-Ḥusayn ﷺ and said, "Did I fulfill my obligation to you?"

Imam al-Husayn 🕮 replied:

Yes, you are going ahead of me to paradise.³⁷
He then passed away, may Allah be pleased with him.
When he died, his companions found thirteen arrows in him in addition to the sword and spear wounds.

When Imam al-Ḥusayn completed his prayers, he turned to his companions and said:

يَا كِرَامُ، هٰذِهِ الجَنَّةُ قَدْ فُتِحَتْ أَبْوَابُهَا وَاتَّصَلَتْ أَنْهَارُهَا، وَهٰذَا رَسُولُ اللهِ والشُّهَدَاءُ النَّهَارُهَا، وَهٰذَا رَسُولُ اللهِ والشُّهَدَاءُ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللهِ يَتَوَقَّعُوْنَ قُدُوْمَكُمْ، اللهِ يَتَوَقَّعُوْنَ قُدُوْمَكُمْ، وَيَتَبَاشَرُوْنَ بِكُمْ، فَحَامُوْا عَنْ دِیْنِ اللهِ وَدِیْنِ نَبِیّهِ، وَذَبُوْا عَنْ حُرَمِ الرَّسُوْلِ.

O honourable ones! The gates of paradise are open, its rivers are flowing, its fruits are ready, and the Messenger of Allah and the martyrs who have been killed in the way of Allah are expecting your arrival,

³⁷ The Imam may be referring to Sa'id going ahead of him to paradise in that he is dying before the Imam and hence, he will enter the paradise of the *barzakh*, the world before the Hereafter, immediately upon his death.

and are proud of your companionship. So defend the religion of Allah and the religion of His Messenger, and protect the sanctity of the Prophet.

They all replied, "May our lives be sacrificed for you; and may our blood be sacrificed for your blood. We swear in the name of Allah that no harm will reach you or your family as long as we are alive!"

Then 'Umar ibn Sa'd sent 'Umrū ibn Sa'īd along with a group of archers who began to shoot the companions of Imam al-Ḥusayn with arrows and hurt their horses, such that no solider remained on a horse from the companions of the Imam except for al-Ḥaḥḥāk ibn 'Abdullāh al-Mushriqī who said, "When I saw the horses of my companions get killed, I went between the tents of our companions and fought bravely."

Everyone from among the companions of Imam al-Ḥusayn who wanted to leave for the battlefield would bid farewell to him and say:

Peace be upon you, O son of the Messenger of Allah!

Imam al-Ḥusayn would reply:

And peace be upon you, we are following you.

Imam al-Ḥusayn would then recite the following verse of the Qur'an:

Among them are some who have fulfilled their pledge, and among them are some who still wait, and they have not changed in the least. 38

Then Abū Thumāmah al-Ṣāʾidī fought until he was heavily wounded. He had a cousin among the soldiers of 'Umar ibn Saʿd by the name of Qays ibn 'Abdullāh who had animosity towards him, so he attacked Abū Thumāmah and killed him.

Then came Salmān ibn Muḍārib al-Bajalī who was the cousin of Zuhayr ibn al-Qayn, and he fought until he was killed.

Then came Zuhayr ibn al-Qayn who put his hands on the shoulders of Imam al-Ḥusayn and recited these lines of poetry seeking permission:

^{38.} Qur'ān, Sūrah al-Ahzāb (33), verse 23.

فَاليَوْمَ أَلْقَى جَدَّكَ النَّبِيًا وَحَسَنًا وَالـمُرْتَضَى عَلِيًّا وَذَا الْجَنَاحَينِ الفَتَى الكَمِيًّا وَأَسَدَ اللهِ الشَّهِيْدِ الحَيًّا

Move forward, may you be guided as a guided guide.

Today I will meet your grandfather the Prophet,

And Hasan and 'Alī al-Murtaḍā.

And the brave man with two wings,³⁹
And the lion of Allah who is a living martyr.⁴⁰
Imam al-Ḥusayn 🕮 replied:

وَأَنَا أَلْقَاهُمَا عَلَى أَثَرِكَ.

And I will meet them after you.

Zuhayr started to fight while reciting the following lines of poetry:

^{39.} Referring to Ja'far al-Ṭayyār a who lost both of his arms in the battle of Mū'tah, and Allāh replaced them with wings by which he flies in paradise.

^{40.} In reference to Ḥamzah the Prophet's uncle, who was known as Leader of the Martyrs until the martyrdom of Imam al-Ḥusayn - as after the tragedy of Kerbalā', Imam al-Ḥusayn took over the title of the Leader of the Martyrs.

I am Zuhayr, and I am the son of al-Qayn.

Using my sword, I will keep you away from Ḥusayn. He killed one hundred and twenty people until Kuthayr ibn 'Abdullāh al-Ṣa'bī and al-Muhājir ibn Aws killed him.

Imam al-Husayn a came to Zuhayr as he lay dead, and said:

May Allah not distance you [away from His mercy], O Zuhayr, and may He curse your killers the curse of those who were turned into monkeys and pigs.

Then came 'Umru ibn Qurzah al-Anṣārī who stood in front of Imam al-Ḥusayn protecting him from the arrows of the enemies with his chest and forehead, so that no harm could reach Imam al-Ḥusayn . When he was heavily wounded, he turned to the Imam and said, "Have I done enough for you, O son of the Messenger of Allah?"

Imam al-Husayn 🕮 replied:

نَعَمْ، أَنْتَ أَمَامِيْ فِيْ الجَنَّةِ، فَاقْرَأْ رَسُوْلَ اللَّهِ مِنِّي السَّلَامَ، وَأَعْلِمْهُ أَيِّيْ فِيْ الأَثَرِ.

Yes, you are ahead of me in [entering] paradise⁴¹ so send my salutations to the Messenger of Allah, and let him know that I will be following you shortly.

He then died as a martyr, may Allah be pleased with him.

'Umru's brother, 'Alī was among the army of 'Umar ibn Sa'd, so when his brother was killed he called out to Imam al-Ḥusayn 🕮 saying, "O Ḥusayn! You are a liar! You fooled my brother and killed him."

Imam al-Husayn 🕮 replied:

I did not fool your brother, rather Allah guided him and misguided you.

'Alī then said, "May Allah kill me if I do not kill you!"

He then came to attack Imam al-Ḥusayn but the faithful companions stopped him from getting near the Imam and Nāfi' ibn Hilāl al-Jamalī struck him. He fell down and was wounded, but his friends rescued him and

^{41.} This may refer to him entering the paradise of barzakh before Imam al-Husayn since this companion died before the Imam .

he was later restored back to health.

Nāfi' then started shooting poisonous arrows on which he wrote his name, saying:

أَرِمِيْ بِهَا مُعَلَّمَةً أَفْوَاقُهَا مَسْمُوْمَةً تَجْرِيْ بِهَا أَخْفَاقُهَا لِيَمْلَأَنَّ أَرْضَهَا رِشَاقُهَا وَالنَّفْسُ لَا يَنْفَعُهَا إِشْفَاقُهَا

I am shooting them [arrows] with labelled ends,
Poisoned, rushing to them clearly.

Let the Earth be filled with them [arrows],
And even fear will not help a soul.

He killed twelve people other than those who were wounded, and when his arrows finished, he pulled out his sword and started to fight the enemies. However, they surrounded him, and threw stones and arrows at him until they broke his upper arm. Then, they took him as a prisoner, with Shimr holding him, while others were pulling him.

As he was brought forth, 'Umar ibn Sa'd asked him, "What made you do this to yourself?!"

He replied, "Allah knows what I want."

A man saw his face and beard covered in blood and taunted him saying, "Do you not see what has come unto yourself?"

Nāfi' replied, "I swear by Allah that I killed twelve of you, other than those whom I wounded, but I do not take credit for myself for the efforts. If my arms were not broken, then you would not have been able to take me as a prisoner."

Shimr then drew his sword.

Nāfi' looked at him and said, "I swear by Allah, O Shimr, if you were among the Muslims, then you would have feared meeting Allah stained with our blood! I praise Allah for making our deaths at the hands of the worst of His creation!"

Shimr then threw him down and with the swipe of his sword, severed the head of Nāfī' - may Allah be pleased with him.

Wāḍhiḥ, a Turkish slave of al-Ḥārith al-Midhḥejī then fought. When he fell down and was heavily wounded, Imam al-Ḥusayn went towards him and hugged him. When Wāḍhiḥ saw this he said:

Who is like me?! The son of the Messenger of Allah keeps his cheek on my cheek!

He then breathed his last breath - may Allah be pleased with him.

Imam al-Ḥusayn also walked to his slave Aslam and hugged him, and he smiled and died happily.42

Then Yazīd ibn Ma'qil [who was from the side of the enemies] addressed Burayr and said to him, "O Burayr! What do you think about what Allah has done to you?"

Burayr replied, "He has done only good to me, and He is punishing you for your wrong actions."

Yazīd said, "You are lying, and you were not a liar before today! Do you remember the day when we were walking among the tribe of Banī Lūdhān and you were saying, ''Uthmān was extravagant, Mu'āwiyah was misguided, and surely the master of guidance is Imām 'Alī ibn Abī Ṭālib?'"

Burayr replied, "Yes, I declare that is still my opinion." Yazīd then said, "And I attest that you are among the misguided!"

⁴² Imam al-Ḥusayn A freed all slaves and gave them the option to leave him. However, they chose to stay with him and be martyred defending him.

Burayr then invited him for *mubāhalah* (invocational prayer for Allah to send down His chastisement upon the liar), so they both raised their hands to Allāh , and prayed to Him to curse the liar and kill him. Then they fought until Burayr struck him with a sword on his head that split his skull and brain. He collapsed as if he had fallen from a mountain, while Burayr's sword was still stuck in his head.

As Burayr tried to get his sword out of Yazīd's head, he was attacked by Raḍī ibn Munqidh al-'Abdī who jumped on Burayr. They fought until Burayr threw him to the ground and sat on his chest. Raḍī then called for help and Ka'b ibn Jābir ibn 'Umru al-Azdī came to attack Burayr and rescue Raḍī. However, as Ka'b was about to leave to attack Burayr, 'Afīf ibn Zuhayr ibn Abī al-Akhnas called him in an attempt to deter him, "This is Burayr ibn Khudhayr! He is a reciter of the Qur'ān and he used to teach us Qur'ān in the Masjid of Kūfah!"

Ka'b ignored Afīf's comments and shot Burayr from the back with a spear. Burayr fell on Raḍī's face and bit him, but Ka'b pushed him away from Raḍī with his spear and killed him with his sword.

Radī then got up, shook the dust off of himself and

said: "You have done me a favour that I will never forget, O Azdī brother."

Later, when Ka'b returned home to his wife, al-Nawār, she blamed him and said, "You assisted [the enemy] against the son of Fāṭima and killed the master of the Qur'ān reciters? You have committed a great sin! I swear by Allah that I will never speak to you again!"

He replied:

Ask, you blaming one! And you will be told about me, (About) the day of Ḥusayn, and how the spears were ready.

Returning to the battle, Ḥanthalah ibn Sa'd al-Shabāmī said:

﴿... يَقَوْمِ إِنِّ أَخَافُ عَلَيْكُم مِّفُلَ يَوْمِ ٱلْأَحْزَابِ

هِ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِن مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِن بَعْدِهِمْ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿ وَيَنْقَوْمِ إِنِّ بَعْدِهِمْ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿ وَيَنْقَوْمِ إِنِّ بَعْدِهِمْ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿ وَيَنْقَوْمِ إِنِّ اللَّهُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴾ يَوْمَ تُولُونَ مُدْبِرِينَ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴾ يَوْمَ تُولُونَ مُدْبِرِينَ

مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُ مِنْ هَادِينَ ﴾ لَهُ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُ وَمِن هَادِينَ ﴾

...O my people! Indeed I fear for you [a day] like the day of the [heathen] confederates; like the case of the people of Nuh, Ād and Thamūd, and those who were after them. Allah does not desire any wrong for [His] servants. O my people! Indeed I fear for you the Day of Calling; a day when you will turn back [and want to flee], not having anyone to protect you from Allah, and whomever Allah leads astray, he has no guide.)43

Ḥanthalah ibn Sa'd al-Shabāmī went on to say:

O my people! Do not kill al-Ḥusayn, otherwise Allah will annihilate you with a punishment.

Whoever fabricates lies certainly fails!44

Imam al-Husayn 🕮 thanked him and said:

^{43.} Qur'an, Sūrah Ghāfir (40), verses 30-33.

^{44.} The latter part of the sentence, starting with 'otherwise Allah' is from the Qur'ān, Sūrah Taha (20), verse 61.

May Allah bless you with His mercy! They surely deserved the punishment [of Allah] when they refused the truth that you have invited them to, and they rose against you and your companions shedding your blood. What about them now, when they have killed your virtuous brothers?!

He replied, "You are right, O son of the Messenger of Allah! Shall I head to the hereafter?"

Imam al-Ḥusayn ﷺ gave him the permission to leave. He conveyed his salutations to the Imam and moved forward fighting until he was killed.

He said to Shauthab, "O Shauthab! What do you plan on doing?"

He replied, "I will fight with you until I get killed."

He blessed him and said, "Fight defending Abī

'Abdillāh so that he will count you as one of his men like he counted the others, and I too will count you as well. Indeed on this day, we seek the reward with everything that we can."

Shauthab gave his salutations to Imam al-Ḥusayn and then fought the enemies until he was killed.

Abis then stood in front of Imam al-Ḥusayn and said, "There is no person on the face of this Earth near or far, dearer to me than you. If I was able to keep harm away from you with anything other than myself, then I would have done so. Greetings be upon you! I bear witness that I am guided by you and your father!"

He then walked towards the enemies carrying his sword and called out: "Is there any man who wants to fight me?" However, no one came near him as they were all aware of his bravery.

'Umar ibn Sa'd then yelled out, "Throw stones at him!" So many of them started to throw stones at him.

When he saw that they had begun to pelt him with stones, he threw down his shield and helmet and attacked the enemies. Over 200 people ran away from him, however they then regrouped and surrounded him, attacking him from all sides until he was killed.

Several people then started arguing, each claiming that he was the one who killed Ābis until 'Umar ibn Sa'd said, "This man could not have been killed by any one of you! All of you joined together to kill him."

Then came Jawn, the servant of Abū Dharr al-Ghifārī, who stood in front of Imam al-Ḥusayn 🕮 and asked him for permission to fight.

Imam al-Husayn 🕮 told him:

O Jawn! You came with us so that we can care for and protect you. You are free to leave me.

He fell to Imam al-Ḥusayn's feet and kissed them, and pleaded, "At times of ease, I ate with you, and now at the time of difficulty you want me to leave you?! Surely I do not have the best of fragrances; I do not have a family name that I can be proud of, and I am black. Please allow me to go to paradise so that I can have the best of fragrances; my name will be honoured; and my face will shine with the light of faith. I swear by Allah that I will not leave you until this black man's blood mixes with your blood."

Imam al-Ḥusayn then gave him permission to fight and he ended up killing twenty-five people before he was killed.

The Imam stood by his body and prayed:

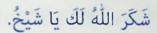
O Allah! Make his face shine; make his aroma fragrant; resurrect him with Muḥammad, blessings of Allāh be upon him and his family; and make him recognize the family of Muḥammad [on the Day of Judgment].

As a result of the prayer of Imam al-Ḥusayn anyone who passed by Jawn's body during the battle, could smell a fragrance emanating from him that was more beautiful than musk.

Anas ibn Ḥārith al-Kāhilī was an old man who was a companion that had seen the Prophet and heard him speak. He also fought alongside the Prophet in the battles of Badr and Hunayn. He asked Imam al-Ḥusayn for permission to fight, and when given the consent, he made his way to the battlefield. As he was so old, he had

to keep his eyebrows up from falling over his eyes by tying a cloth around his forehead.

When the Imam saw him like this, he cried and said:



May Allah reward you, O old man!

Anas bravely fought the enemies, and despite his old age, he killed eighteen of them before he was slain.

Then came 'Umru ibn Janādah al-Anṣārī who was only eleven years old who made his way to the battlefield after his father was martyred. He asked Imam al-Ḥusayn for permission to fight, after his mother ordered him to do so, saying, "O my son! Get up and defend the sweet basil of the Messenger of Allah." She dressed him in armour and sent him to fight, however the Imam refused to give him permission to fight and said:

^{45.} Basil, $rayh\bar{a}n$, is a nice smelling plant. The Prophet would regularly say about Imam Ḥasan and Imam al-Ḥusayn that, "They are my sweet basil $(rayh\bar{a}nat\bar{a}y)$." This is similar to the contemporary expression that some parents use with their children such as: "rose" or "honey." One of the titles of Lady Fāṭima al-Zahrā' is $Rayh\bar{a}nah$.

هٰذَا غُلَامٌ قُتِلَ أَبُوْهُ فِي الحَمْلَةِ الأُوْلَى، وَلَعَلَّ أُمَّهُ تَكْرَهُ ذٰلِكَ.

This boy's father was killed in the first wave, and his mother may not like to see him get killed as well.

The young boy came walking towards Imam al-Ḥusayn ... Fearing that the companions will prevent him from fighting he said, "Indeed, it is my mother who ordered me to defend you."

Thus, the Imam agave the boy permission to fight.

The boy came out bravely saying:

أَمِيْرِيْ حُسَيْنٌ وَنِعْمَ الأَمِيْرِ النَّذِيْرِ سُرُوْرُ فُوَّادِ الْبَشِيْرِ النَّذِيْرِ عَلِيُّ وَفَاطِمَةُ وَالِدَاهُ فَهَلْ تَعْلَمُوْنَ لَهُ مِنْ نَظِيْرٍ فَهَلْ تَعْلَمُوْنَ لَهُ مِنْ نَظِيْرٍ لَهُ طَلْعَةٌ مِثْلُ شَمْسِ الضُّحَى لَهُ طَلْعَةٌ مِثْلُ شَمْسِ الضُّحَى لَهُ عُرَّةٌ مِثْلُ بَدْرٍ مُنِيْرٍ لَهُ غُرَّةٌ مِثْلُ بَدْرٍ مُنِيْرٍ

My master is al-Ḥusayn and what a great master he is!

He is the joy of the giver of the good news and the warner.

'Alī and Fāṭima are his parents,

Do you know anyone who is like him?

His face shines like the morning sun,

And his forehead glows like a full moon.

His mother took his head, wiped off the blood from it, and then threw it at one of the enemies who was standing in her vicinity. The head hit him and killed him instantly. She then grabbed a pole from the tent or a sword, and came out saying:

أَنَا عَجُوْزٌ فِيْ النِّسَاءِ ضَعِيْفَهُ خَاوِيَةٌ بَالِيَةٌ نَحِيْفَهْ أَضْرِبُكُمْ بِضَرْبَةٍ عَنِيْفَهْ دُوْنَ بَنِيْ فَاطِمَةَ الشَّرِيْفَهُ دُوْنَ بَنِيْ فَاطِمَةَ الشَّرِيْفَهُ

I am an old and weak lady,

I have no power, nor any strength,

But I will hit you with a severe blow,

Defending the children of the honourable Fāṭima!

Imam al-Husayn 🕮 returned her to the tent after she

The Martyrdom of Imam al-Husayn 🕾

injured two people.

Then came al-Ḥajjaj ibn Masrūq al-Ju'fī and he fought until he was covered in blood. He returned to Imam al-Ḥusayn and said:

Today I will meet your grandfather, the Prophet,

Then your father, a man of virtue, 'Alī,

The one whom we know as the successor of the Prophet.

Imam al-al-Ḥusayn 🕮 replied to him:

And I will meet them following you.

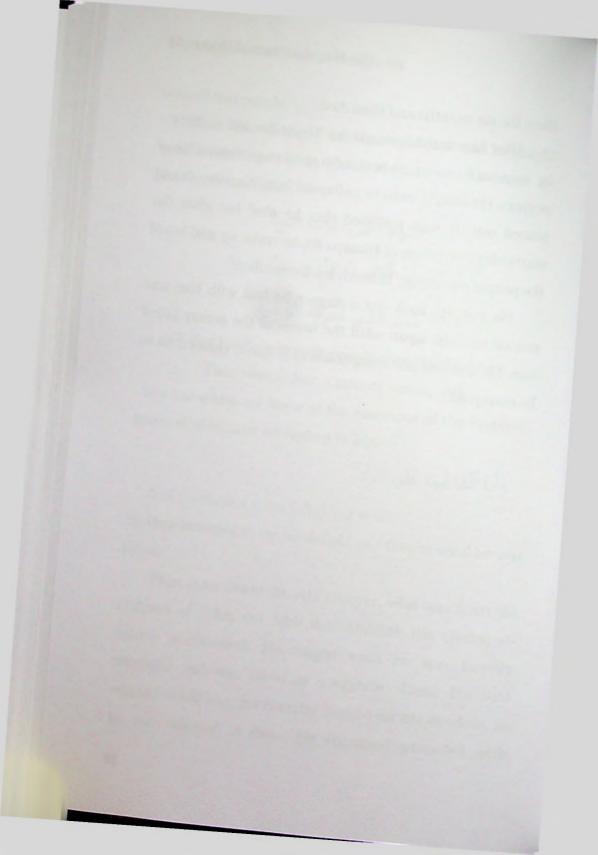
He then returned to the battlefield and fought until he was killed.

Then came Siwār ibn Abī Ḥimyar, who was from the children of Fahm ibn Jābir ibn 'Abdillāh ibn Qādim al-Fahmy al-Ḥamdānī. He fought until he was heavily wounded and was taken as a captive. 'Umar ibn Sa'd wanted to kill him, but his tribe begged for his freedom, so he was released to them. He remained wounded with

them for six months and then died.

After him came Suwayd ibn 'Umar ibn Abī al-Muṭā' - he was an honourable man who used to perform a lot of prayers. He fought until he collapsed from his wounds and passed out. It was assumed that he died but after the martyrdom of Imam al-Ḥusayn he woke up and heard the people shouting, "Ḥusayn has been killed!"

He got up, took out a dagger he had with him and started to fight again until the forces of the enemy killed him. He was the last companion of Imam al-Ḥusayn 🕮 to be martyred.





Martyrdom of the Family of Imam al-Husayn

When no one was left with Imam al-Ḥusayn sexcept his family, they chose to fight and face death with bravery, strength, honour and pride. However, first they started to bid farewell to one another.

The first of them to come out to fight was a person who looked similar to the Noble Prophet & 'Alī al-Akbar, the eldest son of Imam al-Ḥusayn & who was twenty seven years-old.* The women surrounded him and cried:

Have mercy on us as we are strangers in this land! We cannot bear your loss!

He ignored their pleas and came to ask his father for permission to fight, riding one of the horses of Imam al-Ḥusayn acalled Lāḥiq, which means "one who catches"

The Martyrdom of Imam al-Husayn 🕮

up."46

'Alī al-Akbar attacked the enemies bravely and called out:

أَنَا عَلِيُّ بْنُ الحُسَيْنِ بْنِ عَلِيً نَحْنُ وَرَبُّ الْبَيْتِ أَوْلَى بِالنَّبِيِّ تَاللَّهِ لاَ يَحْكُمُ فِيْنَا ابنُ الدَّعِيِّ أَضْرِبُ بِالسَّيْفِ أُحَامِيْ عَنْ أَبِيْ ضَرْبَ غُلَامٍ هَاشِمِيًّ عَلَوِيْ

I am 'Alī son of al-Ḥusayn, son of 'Alī,
I swear by the Lord of the House that we are deserving of
the Prophet.

I strike with my sword defending my father,

Striking [bravely] like a man from Hāshim, from the

children of 'Alī.

I swear by Allah that the sinner will not rule over us.

Imam al-Ḥusayn looked at him in pain, knowing that he would be killed very shortly, and with eyes full of tears he shouted at 'Umar ibn Sa'd, saying:

^{46.} Probably because the horse was fast.

مَالَكَ؟ قَطَعَ اللّٰهُ رَحِمَكَ كَمَا قَطَعْتَ رَحِمِيْ وَلَمْ تَحْفَظْ قَرَابَتِيْ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّطَ عَلَيْكِ مَنْ يَذْبَحُكَ عَلَى فِراشِكَ.

What is wrong with you? May Allah kill your progeny like you are killing mine. You did not respect my relationship to the Messenger of Allah, prayers of Allah be upon him and his family. May Allah send someone to slaughter you while you are in your bed.

The Imam then raised his face towards the sky and prayed:

أَللُهُمَّ اشْهَدْ عَلَى هُؤُلَاءِ الْقَوْمِ، فَقَدْ بَرَزَ إِلَيْهِمْ أَشْبَهُ اللّٰهُ مَلَيْهِ وَآلِهِ وَسَلَّمَ، النَّاسِ بِرَسُوْلِكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، النَّاسِ بِرَسُوْلِكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، خَلْقًا وَخُلُقًا وَمَنْطِقًا، وَكُنَّا إِذَا اشْتَقْنَا إِلَى رُؤْيَةِ نَبِيًّكَ خَلْقًا وَخُلُقًا وَمَنْطِقًا، وَكُنَّا إِذَا اشْتَقْنَا إِلَى رُؤْيَةِ نَبِيًّكَ نَظَرْنَا إِلَيْهِ. أَللّٰهُمَّ امْنَعْهُمْ بَرَكَاتِ الْأَرْضِ وَفَرِقْهُمْ نَظُرْنِا إِلَيْهِ. أَللّٰهُمَّ امْرَائِقَ قِدَدًا وَلَا تُرْضِيْ الوُلَاةَ عَنْهُمْ تَفُرِيْقًا وَاجْعَلْهُمْ طَرَائِقَ قِدَدًا وَلَا تُرْضِيْ الوُلَاةَ عَنْهُمْ أَبَدًا، فَإِنَّهُمْ دَعَوْنَا لِيَنْصُرُونَا، ثُمَّ عَدَوْا عَلَيْنَا يُقَاتِلُونَنَا.

ثُمَّ تَلَا قَوْلَهُ تَعَالَى ﴿ :إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوْحًا وَآلَ اللهُ اصْطَفَى آدَمَ وَنُوْحًا وَآلَ إِبْرَاهِيْمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِيْنَ ذُرِّيَّ بَعْضُهَا مِنْ بَعْضٍ وَاللهُ سَمِيْعٌ عَلِيْمٌ ﴾

O Allah! Bear witness on these people. A man has come out to them, who most resembles Your Messenger, prayers of Allah be upon him and his family, with his features, his manners and his speech, and whenever we would long to see Your Prophet, we would look at him. O Allah! Deprive them the blessings of the Earth; divide them; tear them apart; and make each one of them dispute with the other; and do not make their leaders pleased with them ever. They invited us (saying that they will) support us, yet they turned against us and are now fighting to kill us." He then recited [the verse of the Qur'an], Indeed, Allah chose Adam, and Nuh, and the progeny of Ibrahim, and the progeny of 'Imran above all of the nations. Some of them are

the descendants of others, and Allah is All-Hearing, All-Knowing.)47

'Alī al-Akbar acontinued to fight bravely, forcing the enemies to retreat from their posts, and killing 120 of their soldiers.

However, his thirst became intense, and so he returned to his father to rest and to speak to him about his thirst saying, "O father! My thirst is killing me, and the heavy weight of this armour and sword is making me very tired. Is there a way to have a drink of water?"

Imam al-Husayn a cried and said:

Who is there to help? Soon you will meet your grandfather, and he will give you the most fulfilling glass of a drink after which you will never feel thirsty again.

Imam al Ḥusayn presented his tongue to his son 'Alī al Akbar so that he can get some moisture from it, and gave him his ring to put in his mouth.

'Alī al-Akbar then returned back to the battlefield,

^{47.} Qur'an, Surat Al 'Imran, (3) verses 33-34.

and fought the enemies with the bravery of Imam 'Alī killing many of the people of Kūfa. The total number of people he killed reached 200.

Murrah ibn Munqidh al-'Abdī said, "I deserve the burden of the sins of all of the Arabs,⁴⁸ if I do not make his father suffer with his loss." He snuck up from behind and attacked 'Alī al-Akbar by lodging a spear into his chest. He then hit 'Alī al-Akbar on his head with the sword such that he cut 'Alī al-Akbar's head open.

'Alī al-Akbar clasped onto his horse, but in confusion, the horse carried him to the enemies' camp and so the enemies surrounded him from all sides and began to stab him with their swords, cutting him into pieces.

'Alī al-Akbar called out to his father:

Greetings be upon you, O Abā 'Abdillāh! Here is my grandfather, and he has given me a drink with his glass after which I will not become thirsty ever

^{48.} This is a figure of speech.

again, and he says that, 'There is a glass ready for you as well.'

Imam al-Ḥusayn Æ rushed towards 'Alī al-Akbar, threw himself upon him, and while keeping his own cheek on his son, 'Alī al-Akbar's cheek, he said:

عَلَى الدُّنْيَا بَعْدَكَ العَفَا، مَا أَجْراًهُمْ عَلَى الرَّحْمٰنِ، عَلَى الرَّحْمٰنِ، عَلَى انْتِهَاكِ حُرْمَةِ الرَّسُوْلُ. يَعِزُّ عَلَى جَدِّكَ وَأَبِيْكَ أَنْ تَدْعُوَهُمْ فَلَا يُغِيْبُوْنَكَ، وَتَسْتَغِيْثَ بِهِمْ فَلَا يُغِيْبُوْنَكَ، وَتَسْتَغِيْثَ بِهِمْ فَلَا يُغِيْبُوْنَكَ.

This world is not worth living in after you! How dare they anger the Beneficent, and attack the sanctity of the Messenger. It is difficult on your grandfather and your father that you call them, but they do not respond to you; or you ask them for help, but they cannot help you.

He then filled his hand with 'Alī al-Akbar's blood, and threw it to the sky - not a single drop came back down to the ground!

Imam al-Ḥusayn are ordered his family members to carry the body of his son back to the tent and so they carried him to the tent that they were fighting in front of.

The women of the Prophet's family saw 'Alī al-Akbar

being carried on a cloth covered in his blood, and his body cut into pieces from the swords. They gathered around him and beat their chests out of grief, exposed their hair,⁴⁹ and shouted in anguish with a cry that carried across the universe. Leading them was the honourable woman of Bani Hāshim, Zaynab al-Kubrā mourning and crying.

After 'Alī al-Akbar came 'Abdullāh ibn Muslim ibn 'Aqīl ibn Abī Ṭālib. His mother was Ruqayyah al-Kubrā, who was the daughter of the Commander of the Faithful 'Alī . He came out saying:

Today I will meet Muslim, and he is my father,

And a group of the people who were killed on the religion

of the Prophet.

He killed a group of the enemies in three attacks that he waged, but was then shot with an arrow by Yazīd ibn al-Ruqād al-Juhanī. When one of the arrows was shot

^{49.} This was a sign of grief among the Arab women. They would expose their hair to mourn their loved ones. For the family of Imam al-Husayn such actions only occurred inside of the tents, as they never exposed their hair in front of any strangers.

towards him, he put his hand in front of his face to keep the arrow from hitting it. However it pinned his hand to his forehead and he was unable to remove it. He then said:

O Allah! They outnumbered us and humiliated us, so kill them as they killed us.

While he was in such a state, an enemy soldier aimed at the heart of 'Abdullāh with a spear, killing him. Yazīd ibn al-Ruqād al-Juhanī came to him and took the arrow out of his forehead, but left the metal tip of the arrow which remained in his lifeless body.

When 'Abdullāh ibn Muslim was killed, the progeny of Abū Ṭālib attacked all at once and Imam al-Ḥusayn acalled out to them:

Be patient as you face death, O my cousins! I swear by Allah that you will not see any difficulty after this day.

In this attack, several of them were then martyred including:

- 1) 'Aun, the son of 'Abdullāh ibn Ja'far al-Ṭayyār, whose mother was Zaynab al-Kubrā 😂;
 - 2) His brother, Muḥammad;
 - 3) 'Abd al-Raḥmān ibn 'Aqīl ibn Abī Tālib, and
 - 4) Muhammad ibn Muslim ibn 'Aqīl.

Ḥasan al-Muthannā, or Ḥasan the Second, who was the son of Imam Ḥasan al-Mujtabā Received eighteen wounds, and lost his right hand but was not killed.⁵⁰

Then came Abū Bakr, a son of the Commander of the Faithful 'Alī whose real name was Muḥammad, and he was killed by Zajr ibn Badr al-Nakh'ī.

He was followed by 'Abdullāh ibn 'Aqīl. He fought bravely until he was heavily wounded and fell to the ground. 'Uthmān ibn Khālid al-Tamīmī then came to him and severed his head.

After him came Abū Bakr, a son of Imam al-Ḥasan whose real name was 'Abdullāh al-Akbar and whose mother's name was Ramlah. He too fought until he was slain.

^{50.} It is narrated that he fainted and woke up after the martyrdom of Imam al-Husayn . His uncles from his mother's side requested his release, so he was released and they nursed him back to health. He grew up to become an honourable scholar.

Then came his brother from the same mother, Qāsim ibn al-Ḥasan who was a young boy who had not yet even reached the age of puberty. When Imam al-Ḥusayn saw him, he hugged him and cried, and then gave him the permission to fight.

He came out with his face as bright as the moon, holding a sword, wearing shirt and trousers, and a pair of sandals, and said:

إِنْ تُنْكِرُوْنِيْ فَأَنَا نَجْلُ الحَسَنْ سِبْطُ النَّبِيِّ المُصْطَفَى والمُؤْتَمَنْ سِبْطُ النَّبِيِّ المُصْطَفَى والمُؤْتَمَنْ هٰذَا حُسَيْنٌ كَالْأَسِيْرُ المُرْتَهَنْ هٰذَا حُسَيْنٌ كَالْأَسِيْرُ المُرْتَهَنْ بَيْنَ أُنَاسٍ لَا سُقُوْا صَوْبَ الْمُزُنْ بَيْنَ أُنَاسٍ لَا سُقُوْا صَوْبَ الْمُزُنْ

If you do not recognize me, I am the son of al-Ḥasan, The grandson of the Prophet, al-Muṣṭafā, al-Muʾṭaman.

This is al-Ḥusayn like a tied down prisoner,

Among those people who may Allah deprive from His

blessings.⁵¹

He started to fight until the sandal on his left foot was cut, but the [grand]son of the great Prophet refused to fight

^{51.} In the original version of the *Maqtal* al-Ka'bī, these verses of poetry were not mentioned. However, I added them. (Tr.)

barefooted and so he stopped to fix his sandal, not worried about the thousands of enemies that surrounded him.

As he was doing that, 'Umrū ibn Sa'd ibn Nufayl al-Azdī attacked him. However, before doing so, Ḥamīd ibn Muslim asked 'Umrū ibn Sa'd, "What do you want from this young boy? Is it not enough that there are so many who have surrounded him?"

'Umrū replied, "I swear by Allah that I will attack him!" He did not leave Qāsim alone and eventually struck his head with a sword, and the boy fell down on his face calling out, "O uncle!"

His mother was standing inside her tent and looked at him in shock!

Like an angry lion, Imam al-Ḥusayn rushed towards him and struck 'Umrū with his sword. 'Umrū tried to avoid the strike by blocking it with his arm which got severed from his body. 'Umrū shouted loudly for help, and so the enemy forces mounted their horses to go and save him, but he ended up falling under their feet and the horses stampeded over him, killing him.

When the dust settled, Imam al-Ḥusayn was sitting with Qāsim's head on his lap, while Qāsim was moving his feet. Imam al-Ḥusayn said to him:

May the people who killed you be distanced from Allah's mercy! Your grandfather and your father will be their enemies on the Day of Judgment.

The Imam then continued:

It is difficult for your uncle that you called him, but he could not respond to you; or he responded, but he cannot help you! It is a voice whose attackers are many, but whose supporters are only a few.

Imam al-Ḥusayn then picked him up and carried him on his chest, with Qāsim's feet dragging on the ground, and laid him next to the body of 'Alī al-Akbar.

The Imam then raised his head to the skies and prayed to the Almighty:

O Allah! Count them all (the enemies), and do not leave any one of them; and do not forgive them ever.

When al-'Abbās saw the increased casualties of his family, he turned to his brothers from his mother and father - 'Abdullāh, 'Uthmān and Ja'far - and said to them: "Move forward, O sons of my mother until I see that you have given your admonishment seeking the pleasure of Allah and His Messenger."

He then turned to 'Abdullāh, who was older than 'Uthmān and Ja'far and instructed him saying: "Go ahead my brother, fight until I see you killed and I will count you (among those who supported the cause of Allah)."

All three of them went ahead and fought until they were martyred.

At that point, al-'Abbās was unable to remain patient any longer. After witnessing the martyrdom of his companions and family members, and seeing Imam al-Husayn in so much difficulty without any supporters, and the increasing cries of the women and the children who were weeping from thirst, he approached his brother and requested permission to fight.

Imam al-Ḥusayn 🕮 replied:

O brother! You are my flag bearer.

Al-'Abbās Answered:

I have lost my patience over these hypocrites, and I want to take my revenge⁵² from them.

Imam al-Ḥusayn ordered him to go and bring some water for the children.

Al-'Abbās approached the enemies and admonished them, and warned them about the anger of Allāh sbut it did not make any difference.

He then called out loudly:

يَا عُمَرَ بْنَ سَعْدٍ، هٰذَا الحُسَيْنُ ابْنُ بِنْتِ رَسُوْلِ اللهِ، قَدْ قَتَلْتُمْ أَصْحَابَهُ وَأَهْلَ بَيْتِهِ، وَهٰؤُلَاءِ عِيَالُهُ وَأَوْلَادُهُ

^{52.} It is important to clarify that the revenge that al-'Abbās was seeking was not personal, but rather it was for the sake of Allāh sa he was fighting to please Him, not for any personal reasons, as we will see clearly from his lines of poetry which he recited later on.

عَطَاشَى، فَاسْقُوْهُمْ مِنَ الـمَاءِ، قَدْ أَحْرَقَ الظَّمَأُ قُلُوْبَهُمْ، وَهُوَ مَعَ ذٰلكَ يَقُوْلَ: دَعَوْنِيْ أَذْهَبُ إِلَى الرُّوْمِ أَوِ الهِنْدِ، وَأُخَلِّي لَكُمُ الحِجَازَ وَالعِرَاقَ.

O 'Umar ibn Sa'd! This is al-Ḥusayn, son of the daughter of the Messenger of Allah! You killed his companions and his family members, and these are his women and children who are thirsty! Give them some water, as the thirst is burning their hearts. He is even saying: 'Let me go to Rome or India, and I will leave Ḥijāz and 'Irāq for you.'

Shimr answered him saying, "O son of Abū Tūrab! If the face of this whole Earth was water and it was under our control, we would not have given you even a drop of it until you pledge allegiance to Yazīd."

Al-'Abbās see returned to his brother Imam al-Ḥusayn and informed him of what happened.

Al-'Abbās then heard the children crying from intense thirst, so the Hashimite sense of protection and chivalry arose in him and he rode his horse, taking the water bag with him, and headed straight to the Euphrates (Furāt) River.

Four thousand men surrounded him and shot him with arrows, but he was not threatened by them, nor their numbers. He attacked them with his sword, until the men dispersed, allowing him to reach the water.

He arrived at the water and took some of it in his hands to drink from it, but then he remembered the thirst of Imam al-Ḥusayn and those with him, so he threw the water back into the river and recited these famous lines of poetry:

يَا نَفْسُ مِنْ بَعْدِ الحُسَيْنِ هُوْنِيْ وَبَعْدَهُ لَا كُنْتِ أَنْ تَكُوْنِيْ هٰذَا الحُسَيْنُ وَارِدُ الـمَنُوْنِ وَتَشْرَبِيْنَ بَارِدَ الـمَعِيْنِ تَاللّٰهِ مَا هٰذَا فِعَالُ دِیْنِیْ وَلَا فِعَالُ صَادِقِ الیَقِیْنِ

O my soul! After Ḥusayn be in disgrace,
For after him, you better not be.
This is Ḥusayn arriving at death,
And you drink the cold water?

By Allah! This is not the teachings of my religion,⁵³

Nor is it the action of one with truthful intentions.⁵⁴

He filled the bag with water, mounted his horse and headed back towards the camp; however, his path was intercepted by the enemies. He attacked them and struck them with his sword, killing many of them.

He dispersed them from his path while reciting the following verses of poetry:

لَا أَرْهَبُ المَوْتَ إِذَا المَوْتُ رَقَا حَتَّى أُوَارَى فِيْ المَصَالِيْتِ لُقَى حَتَّى أُوَارَى فِيْ المَصَالِيْتِ لُقَى نَفْسِيْ لِسِبْطِ المُصْطَفَى الطُّهْرِ وِقَى نَفْسِيْ لِسِبْطِ المُصْطَفَى الطُّهْرِ وِقَى إِنِّيْ أَنَا العَبَّاسُ أَغْدُوْ بِالسِّقَا إِنِّيْ أَنَا العَبَّاسُ أَغْدُوْ بِالسِّقَا وَلَا أَخَافُ الشَّرَ يَوْمَ المُلْتَقَى

I do not fear death, if death was to arise,

When 'Abbās arrived to the running water, He dipped his hands to drink from the river. Then he remembered the thirst of Ḥusayn, "O my soul," he called out, "Do not go in vain!" What am I to say tomorrow to Ḥaydar? Everyone is thirsty and I drank the water?

^{53.} In the original version of the *Maqtal al-Ka'bī*, the verses of al-'Abbās $\stackrel{\text{\tiny def}}{=}$, end here. However, I added the next verse as well.

^{54.} Rhyming poetry in English describing this scene [Tr.]:

Until I make the swords meet one another.

My self is a defence for the self of the pure grandson of al
Mustafā,55

Indeed, I am al-'Abbās, bringing the water, Not fearing death when I meet it.

Zayd ibn al-Ruqād al-Juhanī hid behind a date tree and struck al-'Abbās and on his right hand and severed it.

Al-'Abbās ﷺ then took the sword in his left hand and attacked them while proclaiming:

وَاللَّهِ إِنْ قَطَعْتُمُ يَـمِيْنِي إِنِّ أُحَامِيْ أَبَدًا عَنْ دِيْنِي وَعَنْ إِمَامٍ صَادِقِ اليَقِيْنِ نَجْلِ النَّبِيِّ الطَّاهِرِ الأَمِيْنِ

I swear by Allah that if you cut off my right hand,
I will surely remain defending my religion,
And the Imam with truthful intentions,

The grandson of the Prophet, the Purified, the Honest.

He did not worry about [losing] his right hand, as his
main concern was to get the water to the women and

^{55.} Al-Mustafa, which means "the chosen one," is one of the titles of Prophet Muhammad ...

children of Imam al-Husayn ង.

At this moment, Ḥakīm ibn al-Ṭufayl hid behind a date tree and when al-ʿAbbās passed by him, he struck him on his left hand, cutting it off as well.

Al-'Abbās 🕮 recited bravely:

O my soul! Do not fear the non-believers,

And bear the glad tidings of the mercy of the Almighty.

With the Prophet, the Master, the Chosen,

Indeed, they cut off my left hand through their acts of oppression.

My Lord! Punish them in the fire of hell.

The enemies then surrounded him from all sides and bombarded him with their arrows.

One arrow pierced the water bag, and the water started spilling from it. Another arrow pierced his chest while an additional one hit his eye. Then a man hit him on his head with a post from a tent and wounded him even further, causing him to fall to the ground.

He called out saying:

Upon you be my greetings (salām), Abā 'Abdillāh! Come to my help, O my brother!

Imam al-Ḥusayn arushed to be near him, and saw him with no hands and an arrow in his eye, and so he cried out:

Now my back is broken! My resources have declined, and my enemies are mocking me!

When our Imam was near Abū al-Faḍl, al-'Abbās asked him:

My Master, what do you want to do [with me]?

Imam al-Husayn replied:

I want to carry you back to the camp.

Imam al-Ḥusayn returned back to the camp alone, broken-hearted, in grief, crying, and wiping his tears with his sleeve, while the enemies started marching towards his tents.

He cried out:

Is there a helper to help us? Is there a defender to defend us? Is there one seeking the truth to support us? Is there anyone who fears the hell fire who will fight for us?

Sukaynah then came to him and asked about her uncle. He told her the news about his martyrdom, and when Zaynab heard this, she shouted:

O brother! O 'Abbās! We are lost after you!

All of the women wept and Imam al-Ḥusayn 🕮 cried with

them and said, "We are lost after you!"

After the martyrdom of al-'Abbās Imam al-Ḥusayn looked around, but did not see any more followers to support him. He looked at all of his family members and companions who had been slaughtered like sacrifices of the day of al-Aḍḥā⁵⁶ and could hear the weeping of the widows and the cries of the children. He shouted with a loud voice:

Is there anyone to defend the sanctity of the Messenger of Allah? Is there a believer who fears Allah (by supporting us)? Is there a helper seeking Allah by helping us?

As he spoke these words, the sounds of the weeping of the women continued to grow.

Imam al-Sajjād see got up, leaning on his walking stick and dragging his sword, because he was extremely ill and unable to move.

^{56.} Like the sheep that are sacrificed on 'Eid al-Adha.

When Imam al-Ḥusayn 🕮 saw him, he called Umm Kulthūm 🕮 and told her:

Stop him so that this Earth is not emptied of the progeny of Muḥammad, blessings of Allāh be upon him and his family!⁵⁷

She then returned him to his bed.

Wearing a full length, black coloured coat⁵⁸ made of wool, and a coloured turban, letting the ends of it run over his shoulders, Imam al-Ḥusayn a ordered his family to be quiet, and began to bid farewell to all of them.

He then put on the cloak of the Messenger of Allāh and carried the Prophet's sword. He requested a garment of no value to wear under his clothing because he knew

^{57.} It is mentioned in the historical sources that Imam al-Bāqir was present in Karbalā' and was about three years old. Imam al-Ḥusayn's saying shows that the presence of Imam al-Sajjād with the women, protected the progeny of the Messenger of Allāh from being killed and eradicated. The significant role that Imam al-Sajjād had along with the prisoners, despite his illness is something which is not emphasized enough.

^{58.} The Arabic word is *jubbah* which some men of religion even today wear under their cloak.

that he will be killed, and his clothes would be stolen. Therefore, Imam al-Ḥusayn wanted to wear this garment under his clothes so that his enemies would not be interested in taking it.

They brought him tight trousers, but he did not want them because they were considered as the attire of humiliation.⁵⁹

He took an old outfit and made some cuts in it, and wore it underneath his clothes. He also asked for cotton trousers that he put holes in, and wore them as he knew that they would not be taken after his martyrdom.

The Imam then asked for his baby son to be brought to him to bid farewell to him. Zaynab to brought him his son 'Abdullāh,60 whose mother was Rabāb . He sat him on his lap, kissed him and said to him:

^{59.} The Imam is from the House of Honour and Integrity and would not wear clothing of humiliation. At the beginning of his talk on the day of 'Āshūrā', he clearly indicated that, "We refuse to live in humiliation." Therefore, even when choosing his attire, Imam al-Ḥusayn , dresses in honour. This is a lesson for Muslims to follow the example of the Ahl al-Bayt in living with honour, including dressing modestly. [Tr.] 60. He is also called 'Alī al-Aṣghar, and was about six months old.

Distanced are these people (from the mercy of Allah) when your grandfather al-Muṣṭafā, will be against them.

He then carried him and brought him in front of the enemies asking them for some water. That is when Ḥarmalah ibn Kāhil al-Asadī shot him with an arrow that pierced his neck, while he was in the arms of his father.

Imam al-Ḥusayn is filled his hand with the blood of the baby and threw it up to the skies, and not a single drop of it came back.

Then he said:

هَوَّنَ مَا نَزَلَ بِيْ أَنَّهُ بِعَيْنِ اللهِ تَعَالَىٰ. أَللَّهُمَّ لَا يَكُنْ أَهُونَ عَلَيْكَ مِنْ فَصِيْلِ نَاقَةِ صَالِحٍ. إِلْهِيْ، إِنْ كُنْتَ حَبَسْتَ عَنَّا النَّصْرَ، فَاجْعَلْهُ لِمَا هُوَ خَيْرٌ مِنْهُ، وَانْتَقِمْ لَنَا مِنَ الظَّالِمِيْنَ، وَ اجْعَلْ مَا حَلَّ بِنَا فِيْ الْعَاجِلِ ذَخِيْرَةً لَنَا فِيْ الآجِلِ. أَللُهُمَّ أَنْتَ الشَّاهِدُ عَلَى قَوْمٍ فَتَلُوْا أَشْبَهَ النَّاسِ بِرَسُوْلِكَ مُحَمَّدٍ صَلِّى الله عَلَيْهِ وآلِهِ وَسَلَّمَ.

That which eases what I have experienced is that he is cared for by Allah. O Allah! Do not let the person who killed him go unpunished, just like You did not leave the one who killed the baby camel of Ṣāliḥ from being unpunished.⁶¹ O my Lord! If You kept victory away from us, then make it for what is better to come for us, and seek revenge for us from the oppressors. Make what is happening to us now be a reward for us in the future. O Allah! You are the Witness over the people who killed the person who most resembled Your Messenger Muḥammad, blessings of Allāh be upon him and his family.

He then heard a voice which consoled him:

Let him go, O Ḥusayn! Indeed, there is a nursing mother for him in paradise.

Imam al-Ḥusayn are came back to the tent of Zaynab while he was carrying his slain baby. However he did not take him back to his mother, for without a doubt it would have been unbearable for her to see her son slaughtered in

^{61.} This is a translation of the meaning of the words of Imam al-Ḥusayn and not an exact literal translation of the words.

such a manner.

Zaynab came out of her tent, and saw the infant boy who had been murdered and the arrow that was in his throat from one end of his neck to the other, with blood all over his chest.

Imam al-Ḥusayn then dismounted from his horse, and dug a small grave for the baby using the end of his sword, then buried him, covered in his blood, and prayed over him.

It has also been narrated that the Imam kept his infant child alongside those who were killed from his family members.



Martyrdom of Imam al-Husayn 🕮

Imam al-Ḥusayn moved towards the enemy forces, waved his sword, and invited them to fight. He kept on killing everyone who came in combat against him, until he killed many of them.

The Imam then attacked the right wing of the army and called out:

Death is better than disgrace,

And disgrace is better than entering the fire.

Imam al-Ḥusayn then attacked the left wing of the army and said:

أَنَا الحُسَيْنُ بنُ عَلِيٌ آلَيْتُ أَنْ لَا أَنْثَنِي أَحْمِيْ عِيَالَاتِ أَبِي أَمْضِيْ عَلَى دِيْنِ النَّبِي

I am al-Ḥusayn, son of ʿAlī,

I swore not to give up.

Defending the family of my father,

Continuing on the path of the religion of the

Prophet.

'Abdullāh ibn 'Ammār ibn Yaghūth said:

مَا رَأَيْتُ مَكْثُوْرًا قَطُّ قَدْ قُتِلَ وُلْدُهُ وَأَهْلُ بَيْتِهِ، وَصَحْبُهُ - أَرْبَطَ جَأْشًا مِنْهُ، وَلَا أَمْضَى جَنَانًا، وَلَا أَجْرَأَ مَقْدَمًا وَلَقَدْ كَانَتِ الرِّجَالُ تَنْكَشِفُ بَيْنَ يَدَيْهِ إِذَا شَدَّ فِيْهَا، وَلَمْ يَتْبُتْ لَهُ أَحَدٌ.

I have never seen a person (who although must be) devastated by the killings of his children, family members and companions – however, he (still remains) so steadfast, brave and persevered! Men are running away from him as he attacks them, and no one remains in his way.

'Umar ibn Sa'd then yelled at his army, "This is the son of

al-Anza' al-Batīn62; this is the son of the killer of the

عَنْ مَوْلَانَا الإِمَامِ عَلِيًّ بْنِ مُوسَى الرُّضَا صَلَوَاتُ اللهِ عَلَيْهِمَا قَالَ: حَدَّثَنِيْ أَبِيْ مُوسَى بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِيْ أَبِيْ مُحَمَّدُ بْنُ عَلِيُّ، قَالَ: حَدَّثَنِيْ أَبِيْ الْحُسَيْنُ بْنُ عَلِيُّ، قَالَ: حَدَّثَنِيْ أَبِيْ الحُسَيْنُ بْنُ عَلِيُّ، قَالَ: حَدَّثَنِيْ أَبِيْ عَلِيُ بَنُ الحُسَيْنُ بْنُ عَلِيُّ، قَالَ: حَدَّثَنِيْ أَبِيْ الحُسَيْنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنِيْ أَبِيْ عَلِيُ بَنُ الحُسَيْنِ أَبِيْ عَلَيْ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ: يَا بْنُ أَبِيْ طَالِبٍ صَلَوَاتُ اللهِ عَلَيْهِم، قَالَ: قَالَ رَسُولُ اللهِ صَلَوَاتُ اللهِ عَلَيْهِ وَاللهِ: يَا عَلِيْ إِنَّ اللهِ عَلَيْهِ وَاللهِ: يَا عَلِيْ وَاللهِ عَلَيْهِ وَاللهِ: يَا عَلِيْ إِنَّ اللهَ تَعَالَى قَدْ غَفَرَ لَكَ وَلِأَهْلِكَ وَلِشِيْعَتِكَ وَمُحِبًىٰ شِيْعَتِكَ وَمُحِبًىٰ شِيْعَتِكَ وَمُحِبًىٰ مُحِبًىٰ مُحِبًىٰ مُحِبًىٰ مُحِبًىٰ مُحِبًىٰ مُعِبًىٰ مُعْتَلِكَ وَمُحِبًىٰ مِنَ الشِرُكِ بَطِيْنٌ مِنَ العِلْمِ.

It has been narrated from our master, al-Imām 'Alī ibn Mūsā al-Ridā that he said, "And from it has been narrated to me from my father, Mūsā ibn Ja'far who said, it was narrated to me by my father Ja'far b. Muḥammad who said, it was narrated to me by my father Muḥammad b. 'Alī who said, it was narrated to me by my father 'Alī b. al-Ḥusayn who said, it was narrated to me by my father al-Ḥusayn b. 'Alī who said, it was narrated to me by my father 'Alī b. Abī Ṭālib that he said that the Messenger of Allāh said: "O 'Alī! Indeed Allah, the Most High, has forgiven you, your family, your followers (shī'a) and those who love your followers (shī'a)! So therefore accept the glad tidings that you are $al-anz\bar{a}$ ' $al-bat\bar{\imath}n$ — kept free from polytheism (al-shirk)

⁶² This term, which has been used to refer to the Commander of the Faithful 'Alī ibn Abī Ṭālib and is found in the aḥādīth which Prophet Muḥammad used to describe his successor. Although the direct translation of these two words portrays Imam 'Alī in a negative light, however by reviewing an important ḥadīth which explains these words, we derive a different picture. The tradition mentions:

Arabs, Surround him from all sides!"

Four thousand arrows were then shot towards Imam al-Ḥusayn while at the same time, the enemies also proceeded to surround his tents.

The Imam الله called out to the enemy forces, saying: يَا شِيْعَةَ آلِ أَبِيْ سُفْيَانَ! إِنْ لَمْ يَكُنْ لَكُمْ دِيْنٌ، وَكُنْتُمْ

لَا تَخَافُوْنَ الْمَعَادَ، فَكُوْنُوْا أَحْرَارًا فِي دُنْيَاكُمْ، وَارْجِعُوْا إِلَى أَحْسَابِكُمْ إِنْ كُنْتُمْ أَعْرَابًا كَمَا تَزْعُمُوْنَ.

and sated (al-baṭīn) with knowledge." (Ref: 'Uyūn al-Akhbār al-Riḍā, 'alayhī al-salām, v. 2, p. 47)

In addition, the famous scholar of the Ahl as-Sunnah, the late Sibt Ibn al-Jawzī has stated the following in his book, *Tadhkira al-Khawwās*, p. 16:

وَيُسَمَّى (عَلِيٌّ عَلَيْهِ السَّلَامُ) البَطِيْنَ، لِأَنَّه كَانَ بَطِيْنَا مِنَ العِلْمِ، وَكَانَ يَقُوْلُ عَلَيْهِ السَّلاَمُ: لَوْ ثُنِيَتْ لِيَ الوِسَادَةُ لَذَكَرْتُ فِي تَفْسِيْرِ بِسْمِ اللهِ الرِّحْمٰنِ الرِّحِيْمِ حَمْلَ السَّلاَمُ: لَوْ ثُنِيَتْ لِيَ الوِسَادَةُ لَذَكَرْتُ فِي تَفْسِيْرِ بِسْمِ اللهِ الرِّحْمٰنِ الرَّحِيْمِ حَمْلَ بَعِيْرٍ. وَيُسَمَّى الْأَنْزَعَ لِأَنَّه كَانَ أَنْزَعَ مِنَ الشَّرْكِ.

He ('Alī, peace be upon him) is referred to as al-baṭīn as he was sated with knowledge (al-'ilm), and as he would say: "If I was to be given the chair to teach from, I would have expressed the commentary of In the Name of Allah, the Most Gracious, the Most Merciful [such a detailed commentary] that it would have to be carried on a camel." He is known as al-anza' as he was kept away from polytheism (al-shirk). [Saleem Bhimji]

O followers of Abū Sufyān! If you do not follow any religion, and do not fear the Day of Resurrection, then at least be free in your world! Go back to your ancestors (and how they would act at the time of a battle) if you are Arabs as you claim!

Shimr then shouted at him: "What are you saying, O son of Fātima?!"

Imam al-Ḥusayn 🕮 answered him saying:

I am the one fighting against you. The women do not have anything (to do with you). So prevent your armies from attacking my sanctity⁶³ as long as I am alive

Shimr then said, "You will have that!"64

^{63.} By sanctity he meant his family: the women and children. Imam al-Husayn defended the religion of Islam, and defending one's family is part of the religion. In our lives, we have to reflect on the sanctity of our families, our hijāb, our modesty, our morals and manners, as well as every aspect of our lives to ensure that we are in adherence to the teachings of the Ahl al-Bayt, and hence, in the obedience of Allāh.

64. In an earlier incident when Shimr attacked the tents of Imam al-Husayn, on the day of 'Āshūrā', Shibith ibn Rib'i

The enemies then attacked the Imam . However at this point, his thirst became even more severe and so he headed towards the Euphrates River, attacking the army of four thousand men who were headed by 'Amru ibn al-Ḥajjāj.

The Imam dispersed them from the water and entered with his horse into the river, saying to his horse:

You are thirsty and so am I – and as such, I will not drink until you drink.⁶⁵

The horse raised its head, as if it understood what the Imam was saying.

Just as Imam al-Ḥusayn put his hands into the river to drink the water, he heard a man saying, "You are enjoying the water while your sanctity66 is being

^{65.} Look at the mercy of Imam al-Husayn (20) even with the animals – although he was extremely thirsty, he wanted his horse to drink the water first.

^{66.} Sanctity here means his family.

attacked!"

He then threw the water from his hands and immediately headed back to the camp, but saw that the women and children were fine.⁶⁷

He then bid a second farewell to his family members and ordered them to be patient, saying:

اِسْتَعِدُوْا لِلْبَلَاءِ، وَاعْلَمُوْا أَنَّ اللَّهَ حَامِيْكُمْ وَحَافِظُكُمْ، وَسَيُنْجِيْكُمْ مِنْ شَرِّ الْأَعْدَاءِ، وَيَجْعَلُ عَاقِبَةَ أَمْرِكُمْ إِلَى وَسَيُنْجِيْكُمْ مِنْ شَرِّ الْأَعْدَاءِ، وَيَجْعَلُ عَاقِبَةَ أَمْرِكُمْ إِلَى خَيْرٍ، وَيُعَوِّضُكُمْ عَنْ خَيْرٍ، وَيُعَوِّضُكُمْ عَنْ هَذِهِ البَلِيَّةِ بِأَنْوَاعِ النَّعَمِ وَالكَرَامَةِ. فَلَا تَشْكُوْا فَذِهِ البَلِيَّةِ بِأَنْوَاعِ النَّعَمِ وَالكَرَامَةِ. فَلَا تَشْكُوْا وَتَقُوْلُوْا بِأَلْسِنَتِكُمْ مَا يُنْقِصُ مِنْ قَدْرِكُمْ.

Be prepared for the tragedy! But be aware that Allah will surely take care of you, protect you, save you from the evil of the enemies, and grant you your rewards in the hereafter. He will punish your

^{67.} It is important to note that Imam al-Ḥusayn 2a knew the man was lying, but he wanted to give an important lesson to all Muslims to defend the sanctity of their families, and the $hij\bar{a}b$ of their women. The Imam 2a remained thirsty to demonstrate the significance of the $hij\bar{a}b$ and modesty. He also wanted to highlight the significance of looking after one's family's physical as well as spiritual well-being.

enemies with various kinds of chastisements, and in exchange for this calamity, He will reward you with all kinds of blessings and honours. So never complain, and do not utter anything with your tongues that could decrease you of your status.

He then turned to his daughter Sukaynah, and saw her away from the women, crying. He came to her and told her to be patient and comforted her.

'Umar ibn Sa'd then yelled at his men, "Woe upon you! Attack him now that he is busy with himself and his family. I swear by Allah that if he comes back to attack you, then he will turn the right wing of the army onto the left wing."68

They attacked him with so many of their arrows that some of them even pierced the tents, and the clothes of the women. The ladies became shocked and scared, and started to shout as they ran into their own tents.

Imam al-Ḥusayn attacked them like a fierce lion, and killed anyone who he caught with his sword. The

^{68.} He meant that if the Imam acomes back to fight them, with his strength regained, then he will be able to disperse them and strike fear in their hearts in such a manner that the right wing and the left wing of the army will scatter, trying to run away from him.

enemy forces showered him with their arrows from all sides, while he fended them off with his chest and neck.

He then returned back to his position while repeatedly declaring:

There is no power, nor strength except through Allah, the Elevated, the Great.

In such a state, he asked for some water, to which Shimr replied: "You will not taste it and will enter the fire in this state!"

A man then called him saying, "O Ḥusayn! Do you see how smoothly the Euphrates river is running?⁶⁹ You will not drink from it. Instead, you will die thirsty!"

Imam al-Husayn 🕮 then prayed:

O Allah! Make him die thirsty.

It has been recorded that later on in his life, this man would drink so much water, but was never able to quench

^{69.} The exact words used here mean: "Do you not see the Euphrates running like a ventral of the snakes?" This is a metaphor that since the ventral side of a snake is very smooth, he was basically saying that the Euphrates is running smoothly like the ventral side of a snake. [Tr.]

his thirst. He continued to drink water until he started to eject water out from his mouth, and eventually died thirsty.

At that point, Abū al-Ḥutūf al-Ju'fī shot the Imam with an arrow that struck his forehead. Imam al-Ḥusayn pulled it out, but blood covered over his face. He said:

O Allah! You see my state from these disobedient servants of Yours. O Allah! Count them all and then kill them individually. Do not leave even one of them on the face of this Earth, and never forgive them!

He then shouted loudly:

يَا أُمَّةَ السُّوْءِ، بِئْسَمَا خَلَفْتُمْ مُحَمَّدًا فِيْ عِتْرَتِهِ، أَمَا إِنَّكُمْ لَا تَقْتُلُوْنَ رَجُلًا بَعْدِيْ فَتَهَابُوْنَ قَتْلَهُ، بَلْ يَهُوْنُ عَلَيْكُمْ لَا تَقْتُلُوْنَ رَجُلًا بَعْدِيْ فَتَهَابُوْنَ قَتْلَهُ، بَلْ يَهُوْنُ عَلَيْكُمْ لَا يَعُدِيْ فَتَهَابُوْنَ قَتْلَهُ، بَلْ يَهُوْنُ عَلَيْكُمْ لِيَّايَ، وَأَيْمُ اللهِ إِنِي لَأَرْجُو أَنْ عَلَيْكُمْ ذِلِكَ عِنْدَ قَتْلِكُمْ إِيَّايَ، وَأَيْمُ اللهِ إِنِي لَأَرْجُو أَنْ

O wicked nation! What a terrible way you are repaying Muḥammad with his progeny! Surely you will never think twice about killing a man after me, but rather it will become so easy for you to do that after you kill me. Certainly I aspire that Allah honours me with martyrdom, and then He avenges my death from you in ways that you will not even be able to imagine.

Ḥuṣayn ibn Numayr then responded to the Imam (##)
"How will He avenge your death, O son of Fāṭima?"

Imam al-Husayn 🕮 answered:

He will make you fight amongst yourselves, shed your blood, then shower you with His punishment.

Eventually, as Imam al-Ḥusayn hecame too tired to fight, he took a break and rested.

A man threw a stone at his forehead, hitting him, making even more blood cover his face.

He lifted his shirt to wipe the blood from his eyes and that is when another man shot him with a three-pronged arrow which lodged into his heart.

With this arrow piercing the heart of the Imam , he declared:

In the name of Allah, and with the (help) of Allah, and on the religion of the Prophet of Allah.

He then raised his head to the sky and said:

O Allah! You know that they are killing a man other than whom there is no other son of the Prophet's daughter alive on this Earth.

He then pulled the three-headed arrow out of his chest, and the blood came gushing out. He filled his hands with his blood and threw it up to the sky, however not a drop of it came back. He then began to say:

That which eases what I have experienced is that it (this blood) has not been lost in vain and is 'taken' by Allah.

He he then filled his hands with his blood again, and soaked his head, face and beard with it while uttering these words:

This is how I will be until I meet Allah and my grandfather, the Messenger of Allah, prayers of Allah be upon him and his family, drenched in my own blood. I will say, 'O my grandfather! So and so killed me.'

The sheer loss of so much blood made him very tired, and so he sat on the ground, with his neck barely lifted up.

Mālik ibn al-Nisr came to him while he was in this state and began to insult him by using foul words. He then proceeded to hit him on the head with his sword. As even more blood was pouring down on his clothes, Imam al-Husayn said to him:

May you never eat or drink with your right hand, and may Allah resurrect you with the oppressors.

The Imam then took off the cloth that was full of blood and used his scarf as a turban.

Hānī ibn Thubayt al-Ḥadhramī said, "I was standing, the tenth of ten people, while Ḥusayn sat on the ground, when I saw a boy from the family of Ḥusayn who was wearing trousers and a shirt, and had two jewels on his ears, carrying the pole of a tent, looking scared, turning right and left. A man ran towards him, bent down from his horse and struck him with a sword and killed him." That boy was Muḥammad ibn Abū Saʿīd ibn 'Aqīl ibn Abī Ṭālib. His mother was watching him when all of this transpired, and went into a state of shock.

The enemies waited for a few moments and then returned to Imam al-Ḥusayn 🕾 surrounding him from all sides, while he lay on the ground, unable to get up.

'Abdullāh, one of the sons of Imam al-Ḥasan the grandson of the Prophet the who was only eleven years old, saw his uncle being surrounded by the enemies. He ran

towards his uncle as Zaynab a tried to stop him, but he managed to get away from her.

He rushed to his uncle at which point, Baḥr ibn Ka'b was about to hit Imam al-Ḥusayn with his sword. However, 'Abdullāh yelled at him and scolded him, saying:

O son of the wicked woman! Are you hitting my uncle?!

Baḥr then hit the boy with his sword. The boy used his arm for protection, and it was severed.

'Abdullāh cried out saying, "O uncle!" and then he fell onto the chest of Imam al-Ḥusayn 🕮.

Imam al-Ḥusayn hugged him and consoled him and said:

O my nephew! Be patient with what has happened to you, and expect blessings from this, for surely Allah, the Exalted will keep you with your virtuous ancestors. Imam al-Ḥusayn 🕮 then raised his hands and prayed:

O Allah! If You leave them for some time, then disperse them greatly, and separate them into various paths, and do not let their leaders ever be pleased with them, for they invited us to support us, but then they came to kill us.

Ḥarmalah ibn Kāhil then shot the boy with an arrow that slaughtered him while he was laying on his uncle's chest.

Imam al-Ḥusayn remained lying on the ground, and if they wanted to kill him at this point, then they would have done so, but every tribe passed the task to another group of people, not desiring to be the ones guilty of killing him.

Shimr then shouted, "Why are you all standing?! What are you waiting for? The man is overwhelmed with arrows and spears. Attack him!"

Zar'ah ibn Sharīk hit the Imam an on his left shoulder; Ḥuṣayn ibn Numayr then shot him with an arrow on his mouth; and another person hit him on his

shoulder near his neck.

Then came Sinān ibn Anas who shot him with an arrow on his shoulder and chest, and again shot him with another arrow which penetrated his neck.

Finally, Sālih ibn Wahab hit him on his side.

Hilāl ibn Nāfi' says, "I was standing next to al-Ḥusayn as he was dying. By Allah, I never saw a person who was so close to death, covered in his own blood, with a face so radiant and better looking than him. The light on his face made me unable to even think about killing him."

At that point, Imam al-Ḥusayn asked for some water again, but once again, they refused to give him any. A man said to him, "You will not taste water and will go to the hell fire and taste its boiling heat."

Imam al-Husayn A replied:

I will go to the hell fire (al-ḥāmiyah)? Rather I will go to my grandfather, the Messenger of Allah, and live with him in his place, ...in a worthy abode with

an omnipotent King, ⁷⁰ and I will complain to him about the acts you have committed, and what you did to me.

Upon hearing this, the enemies became further enraged, as if Allāh & removed the mercy from their hearts.

With his condition deteriorating, the Imam 🕮 looked up to the sky and prayed the following:

اللهُمَّ أَنْتَ مُتَعَالِي الـمَكَانِ، عَظِيْمُ الجَبَرُوْتِ، شَدِيْدُ المِحَالِ، غَنِيُّ عَنِ الخَلَائِقِ، عَرِيْضُ الكِبْرِيَاءِ، قَادِرٌ عَلَى مَا تَشَاءُ، قَرِيْبُ الرَّحْمَةِ، صَادِقُ الْوَعْدِ، سَابِغُ النِّعْمَةِ، حَسَنُ البَلَاءِ، قَرِيْبٌ إِذَا دُعِيْتَ، مُحِيْطٌ بِمَا خَلَقْتَ، قَابِلُ التَوْبَةِ لِمَنْ تَابَ إِلَيْكَ، قَادِرٌ عَلَى مَا أَرَدْتَ، تُدْرَكُ مَا طَلَبْتَ، شَكُوْرٌ إِذَا شُكِرْتَ، ذَكُورٌ إِذَا مُؤَرِّ إِذَا شُكِرْتَ، ذَكُورٌ إِذَا مُؤِرِّ إِنَا شُكُورٌ إِذَا شُكِرْتَ، ذَكُورٌ إِذَا مُؤَرِّ إِنَا شُكُورٌ إِنَا شُكِرْتَ، ذَكُورٌ إِذَا مُؤَرِّ إِنَا كَوْرُ إِذَا مُؤَرِّ إِنَا كَوْرُ إِنَا مَا طَلَبْتَ، شَكُورٌ إِذَا شُكِرْتَ، ذَكُورٌ إِذَا مُؤَرِّ إِنَا كَوْرُ إِنَا مَا طَلَبْتَ، شَكُورٌ إِذَا شُكِرْتَ، ذَكُورٌ إِنَا كَوْرُ إِنَا اللَّهُ فَقِيْرًا، وَأَفْزَعُ لَا إِلَيْكَ فَقِيْرًا، وَأَشْتَعِيْنُ بِكَ ضَعِيْفًا، وَأَبْكِيْ إِلَيْكَ مَكْرُوْبًا، وَأَسْتَعِيْنُ بِكَ ضَعِيْفًا، وَأَبْكِيْ إِلَيْكَ مَكْرُوْبًا، وَأَسْتَعِيْنُ بِكَ ضَعِيْفًا، وَأَتْوَكِّلُ عَلَيْكَ كَافِيًا.

^{70.} Qur'an, Surah al-Qamar (54), verse 55.

O Allah, You are exalted in status, great in might, powerful in actions, self-sufficient over the creations, in control over everything, capable of doing whatever You will, near in mercy, truthful in promise, bestower of blessings, good at testing [people], nearby when You are called, surrounding that which You have created, accepting the repentance of the one who repents to You, powerful in doing whatever You want, You get what (or who) You ask for, grateful to the one who is grateful to You, You constantly remember the one who remembers You. I am invoking You while I am in need of You, I desire from You as I am in a state of utter poverty, I run to you while in a state of fear, and I cry to You in a state of despair, and I seek Your help as I am weak, and I rely on You knowing that You are Sufficient.

أَللْهُمَّ احْكُمْ بَيْنَنَا وَبَيْنَ قَوْمِنَا، فَإِنَّهُمْ غَرُّوْنَا وَخَدَعُوْنَا وَخَدَعُوْنَا وَغَدَرُوْا بِنَا، وَقَتَلُوْنَا، وَنَحْنُ عِتْرَةُ نَبِيِّكَ، وَوُلْدُ حَبِيْبِكَ مُحَمَّدِ بْنِ عَبْدِاللّٰهِ، الَّذِيْ اصْطَفَيْتَهُ بِالرِّسَالَةِ، مُحَمَّدِ بْنِ عَبْدِاللّٰهِ، الَّذِيْ اصْطَفَيْتَهُ بِالرِّسَالَةِ،

وَائْتَمَنْتَهُ عَلَى وَحْيِكَ، فَاجْعَلْ لَنَا مِنْ أَمْرِنَا فَرَجًا وَمُخْرَجًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِيْنَ.

O Allah! Judge between us and our people, for they deceived us, let us down, betrayed us and killed us, while we are the progeny of Your Prophet, and the children of Your beloved Muḥammad ibn 'Abdillāh, the one whom You chose with the message, and trusted him with Your revelation. So find us a path and a way out of our situation, O Most Merciful of all of those who are merciful!

صَبْرًا عَلَى قَضَائِكَ يَا رَبُّ لِا إِلٰهَ سِوَاكَ يَا غِيَاثَ الْـمُسْتَغِيْثِيْنَ، مَا لِيْ رَبُّ سِوَاكَ، وَلَا مَعْبُوْدٌ غَيْرُكَ، صَبْرًا عَلَى حُكْمِكَ، يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ، يَا دَائِمًا لَا نَفَادَ لَهُ، يَا مُحْيِيَ الْمَوْتَ، يَا قَائِمًا عَلَى كُلِّ نَفْسٍ بِمَا كُمّ يَا مُحْيِيَ الْمَوْتَ، يَا قَائِمًا عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ، أُحْكُمْ بَيْنِيْ وَبَيْنَهُمْ يَا أَحْكَمَ الحَاكِمِيْنَ.

Patient over Your decree, my Lord; no god but You, O Helper of those who call out for help, who is there for me as a Lord other than You; nor is there anyone that I worship other than You; patient over Your judgment; O Helper of one who has no helper; O Eternal One without an end; O One who revives the dead; O One who oversees what every self commits; judge between me and them, for You are the Best of Judges.

'Umar ibn Sa'd then shouted, "Get the horse! It is one of the horses of the Messenger of Allah!"⁷¹

The soldiers who were on their horses then surrounded the horse of Imam al-Ḥusayn (to capture it), but the horse started kicking the men until he killed forty of them, as well as killing ten horses.

'Umar ibn Sa'd then said, "Leave it alone! Let us see what it is going to do."

When the horse realized that it was not being followed anymore, it came to Imam al-Ḥusayn and wiped its head in his blood, sniffing him and moaning loudly.

Imam al-Bāqir is narrated to have said that the horse was saying:

^{71.} The horse was from the progeny of a horse that was used by the Prophet

Woe upon a nation, woe upon a nation, who killed the son of the daughter of its Prophet!

The horse then headed towards the tents of Imam al-Ḥusayn wailing. When the women saw the horse alone without its rider, and the reigns twisted, they came out of their tents - hitting their cheeks, weeping in pain, humiliated after their nobility which they previously enjoyed, and rushed to the body of Imam al-Ḥusayn.

Umm Kulthūm 🕮 called out to Zaynab 🕮 and said:

وَامُحَمَّدَاهُ! وَاأَبْتَاهُ! وَاعَلِيَّاهُ! وَاجَعْفَرَاهُ! وَاحَمْزَتَاهُ! هٰذَا حُسَيْنٌ بِالعَرَاءِ، صَرِيْعٌ بِكَرْبَلَاءِ.

O Muḥammad! O father! O 'Alī! O Ja'far! O Ḥamzah! This is al-Ḥusayn in the desert! Killed in Karbalā!

She then cried out saying:

لَيْتَ السَّمَاءَ أَطْبَقَتْ عَلَى الْأَرضِ، وَلَيْتَ الجِبَالَ تَدَكْدَكَتْ عَلَى اللَّرِضِ، وَلَيْتَ الجِبَالَ تَدَكْدَكَتْ عَلَى السَّهْل.

I wish the skies would collapse over the Earth; and I wish the mountains would fall over the valleys!

She reached to the body of Imam al-Ḥusayn 🕮 and saw 'Umar ibn Sa'd along with some of his companions near

him, and so she yelled at him, saying:

O 'Umar! Abū 'Abdillāh is being killed and you are standing here looking at him?

He turned away from her with tears running over his beard.

She continued to cry and said:

Woe upon you all! Is there no Muslim among you?

However, no one answered her.

Instead, 'Umar ibn Sa'd responded to her by yelling at his men:

Get close to him and put him to rest!72

فَبَدَرَ إِلَيْهِ شِمْرٌ، فَرفَسَهُ بِرِجْلِهِ، وَجَلَسَ عَلَى صَدْرِهِ، وَجَلَسَ عَلَى صَدْرِهِ، وَجَلَسَ عَلَى صَدْرِهِ، وَقَبَضَ عَلَى لِحْيَتِهِ الـمُقَدَّسَةِ، وَضَربَهُ بِالسَّيْفِ اثْنَتَيْ عَشْرَةً ضَربَةً، وَاحْتَزَّ رَأْسَهُ الشَّرِيْفَ...

^{72.} Meaning that kill the Imam ...

Then Shimr came towards the Imam . He kicked him with his foot and then sat on his chest. He held his noble beard and hit him with his sword twelve times. Then he severed his head.

وَالِمَامَاهُ! وَاسَيَّدَاهُ! وَاذَبِيْحَاهُ! وَاعَطْشَانَاهُ! وَاحُسَيْنَاهُ!

O my Imam! O my Master! O one who was slaughtered! O one who was killed thirsty! O Ḥusayn!

The enemies then came to raid the body of Imam al-Ḥusayn 🕮.

Ishaq ibn Huwayyah took his shirt.

Al-Akhnas ibn Murthid ibn 'Alqamah al-Ḥaḍramī took his turban.

Al-Aswad ibn Khālid took his sandals.

His sword was taken by Jumay' ibn al-Khāliq al-Awdī.

Then Bajdal came and saw a ring on his finger that was covered in blood. So he cut off the finger of the Imam and took the ring.

Qays ibn al-Ash'ath took the Imam's robe, and he was seen sitting on it - so later in life, he became known as "Qays al-Qaṭīfah" or "Qays of the robe."

Ja'unah ibn Huwayyah al-Hadramī took the Imam's

old clothes.

Al-Raḥīl ibn Khaythamah al-Ju'fī, Hānī ibn Shabīb al-Ḥaḍramī, and Jurayr ibn Mas'ūd al-Ḥaḍramī took his bow and some ornaments.

After the people raided the body of the Imam and took most of his belongings, one of the enemies wanted to take his belt that was holding his trousers, as at that time it had some value.

The man narrates: "I wanted to remove the belt, but he (the Imam) put his right hand over it. I could not remove his right hand, so I cut it off. Then he put his left hand over it. I could not remove it either, so I cut if off as well. I started to take off his trousers, but then I heard a loud noise, so I left him and as I departed, I fainted. While unconscious, I saw the Prophet, 'Alī, Fāṭima and al-Ḥasan. Fāṭima was saying:

O my son, they killed you. May Allah kill them all!

Imam al-Ḥusayn 🕮 then said to his mother:

O mother! This man who is unconscious has cut off my hands.

The Martyrdom of Imam al-Ḥusayn 😂

Then Fāṭima prayed against me [the man who cut off his hands] as follows:

May Allah cut off your hands and feet, and make you blind and put you into the hell fire!

Thereafter I lost my eyesight, I lost both of my hands and also my feet. Now, the only thing which remains from her prayers (to afflict me) is the fire of hell."



Poetry Commemorating Imam al-Ḥusayn

What Happened in the Camp?

What happened in the camp? Let us remember

Everyone is thirsty, calling for water.

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Let us remember and understand,

What happened on 'Āshūrā' in that land.

In Karbalā' is the progeny,

Thirsty, hungry, facing tyranny.

And the cries of the children everywhere,

Poetry Commemorating Imam al-Husayn 😂

Everyone is thirsty, and in despair.

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

When 'Abbās saw in pain,

The cries of the children going in vain.

He rode his horse like a brave warrior,

And went to Furāt to get some water.

He went to the water with a broken heart,

Everyone is thirsty, waiting on their part.

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

'Abbās arrived to the running water,

He dipped his hands to drink from the river.

Then he remembered the thirst of Ḥusayn,

"O my soul," he called, "Do not go in vain.

What am I to say tomorrow to Ḥaydar,

everyone is thirsty, and I drank the water?"

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

He stayed thirsty, then he filled the bag,

And he headed to the tent and did not drag.

That is when they cut off his right hand,

But failure this warrior did not understand.

He took the water in his left and said,

Ya 'Abbās

"Everyone is thirsty, to the camp I will head."

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

But his left hand also got cut,

Poetry Commemorating Imam al-Husayn 🕾

And the tyrants his path wanted to intercept.

They hit the water bag with an arrow,

That is when he felt, pain and sorrow.

What added to the pain, the arrow of the eye,

"Everyone is thirsty!" he started to cry.

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

When they hit 'Abbās with an iron pillar,

"Ya Ḥusayn" he cried. "Come to me my brother!"

When Ḥusayn saw the banner falling down,

"Brother! My back is broken; you were the crown.

The children are waiting for you to come back,

Everyone is thirsty and I've a broken back."

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

When Ḥusayn returned in cries and tears,

Zaynab and the camp were now in fears.

When she saw the banner, falling apart,

Her hopes also fell, and it broke her heart.

"Now I have fallen to the enemy,

Everyone is thirsty and no one is with me!"

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Ya 'Abbās

Written in Isfahān, Iran February 2nd, 2005 CE Dhū al-Ḥijjah 22nd, 1425 AH Usama Al-Atar Every Day is 'Āshūrā'

Every day is 'Āshūrā'

Every land is Karbalā'.

This is the call of the Shī'a,

This is how they give the bay'ah.⁷³

This is the oath of allegiance,

Till al-Mahdī's reappearance.

To the progeny what do we say?

Every night and every day?

Every day is 'Āshūrā' Every land is Karbalā'.

The path that Ḥusayn provides,

He teaches us and he guides.

With his greatest sacrifice,

We learn words alone don't suffice.

^{73.} Bay'ah means an oath of allegiance.

Words and actions are the key,
That's what Husayn wants us to be.

Every day is 'Āshūrā'

Every land is Karbalā'.

Ḥusayn did not compromise,

For God's pleasure he did rise.

When he did not give his hand,

He wanted us to understand.

For Islam we raise our voice,

And disregard all of the noise.

Every day is 'Āshūrā'

Every land is Karbalā'.

We will not forget Ḥusayn,

His call will not go in vain.

Like the companions we say,

We will die in your way.

Poetry Commemorating Imam al-Husayn 😂

For the Prophet, for Islam,
We raise the call of the Imam.

Every day is 'Āshūrā' Every land is Karbalā'.

Karbalā' shook all the Worlds,

It cannot be described in words.

It shook the throne of the tyrant,

It kept every evil silent.

It is the school; it is the way,

Every Muslim should live each day.

Every day is 'Āshūrā'

Every land is Karbalā'.

'Āshūrā' is every day,

That's what our actions should say.

Imam Ḥusayn is the way,

Let us be the Shīʿa of ʿAlī,

So we can join Imam al-Mahdī.

Written in Isfahān, Iran February 2nd, 2005 CE Dhū al-Ḥijjah 22nd, 1425 AH Usama Al-Atar